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Sand between my toes:
Vacation book reviews ... see p. 12

Impressions of India
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55th year of publication

Living justice: choices in brokenness and community

Rev. John de Vries Jr.

KINGSTON, Ont. — Amidst increasing calls for harsher prison sentences, the Church Council on Justice and Corrections (CCJC) celebrated its 25th anniversary at Queen's University, Kingston, on May 5-7.

The eleven-denomination council has a history of providing justice input for Cabinet members and MPs. CCJC has facilitated faith-community justice projects across Canada and developed justice resources for faith communities. Its research and moral input has contributed to Canada's abolition of the death penalty. Building on past successes, conferees came to be informed and equipped to address the justice issues of the day.

Hungry for justice

If the diversity of participants from among the police, chaplains, lawyers, prison guards, social



ROB BOOTHAM/FAITH TODAY

Rev. Dale Lang

workers, psychologists, students, clergy, prison administrators and volunteers came hungry for justice resources, experiences, insights and challenges, all were well supplied. The conference organisers scored high marks for an interactive agenda of presentations and dialogue, prayers and music, justice experiences and scholarly insights.

The current justice paradigm, it was said, aims "to reform by punishment" and "separates to protect." "Living justice," on the other hand, has to do with building community, restoring broken relationships and enhancing community safety.

At the opening of the conference participants paired up to share their experiences as victims of crime and to verbalize personal responses and reflections on how God calls us to act. These interchanges set the table for a smorgasbord of presentations and interactive learning.

Richard, Wilma Derksen and Dale Lang shared the experiences of persons involved with or affected by criminal acts. Richard, a native young offender, spoke of his pain, confusion and life-changing commitment to make a difference by speaking up so that others will not travel his road.

Wilma Derksen, author of *Have You Seen Candice*, told her updated story of the senseless killing of her daughter and its aftermath. Friends and spiritual support, she explained, did not spare her the pain, but these resources did carry her through. "I have resources of forgiveness but many others do not.... And they get stuck in it." The justice system was impersonal if not abusive to Derksen as a victim. "What happens to the perpetrator of the killing?" she asked. "Because death is not the end, I don't have to worry about revenge." To provide support for others who are grieving as a result of violent losses, Derksen has initiated *Pathways*, a journal resource written by and for the grieving.

Alone and empty

Rev. Dale Lang's son, Jason was shot on April 28, 1999 at the Meyer High School, Taber,

Alberta. Lang was "alone, empty, and all fell apart." He spoke of his pain and his choice to forgive the schoolmate killer. "Who is responsible for the death of my son?" he asked. "I need to take responsibility, as over 20 years I have been silent as a Christian in light of what is happening among youth across Canada." Lang is determined to get the message of forgiveness to as many of Canada's youth as possible.

Forgiveness and healing

The conference facilitators guided participants to share what factors inhibit forgiveness as a response to crime and what things might enable healing. The suggestions shared at tables were summarised for all to hear. The wisdom of the participants in addressing these issues was creative and informative.

See DIFFERENT page 2...

Washington activist illustrates growing inequities in society

Margaret Dinsdale

TORONTO — Thelma had paid enough rent through the years to buy her house four times over. But because she was a widow with four children and didn't have the resources to amass a down payment, she never owned her own home.

Thelma was a Washington, D.C. neighbour of Jim Wallis, editor of *Sojourners* magazine and a political activist. One day, after an extended trip abroad, Wallis came home to find Thelma's house boarded up. Four successive owners, this time the municipality of D.C., hadn't bothered maintaining the house with such basics as roofing and plumbing, all the while increasing Thelma's rent. A bureaucrat decided it wasn't worth fixing up and Thelma was gone.

Since then, neighbours have had to fight to prevent it becoming a crack house.

This story, also told in Wallis' new book, *Faith Works*, illustrates what he maintains are the growing inequities in American society and around the world.

'Town hall' discussion

Instead of a typical book tour of book stores and media events, Wallis set up a series of "town hall" meetings in which he makes presentations and calls those present to comment or question. In Toronto, he appeared at Holy Trinity Anglican Church to a packed house on a humid night on May 7. He drew largely upon stories from his book, such as the one of Thelma, to underscore the now accepted fact that the rich are getting



COURTESY MARGARET DINSDALE

Jim Wallis

richer and the poor farther behind, not just in the United States but around the world.

"I was in Seattle last week for

some meetings," he told the attentive crowd. "In Seattle, there are nine billionaires and 10,000 millionaires. Yet the public school system is crumbling. The tremendous global chasm is growing so quickly, I hope that the contradictions will wake us up, that the *New York Times* will write about it."

Hope and faith

Hope and faith were his themes and he drew upon the examples of Martin Luther King Jr. and South African Bishop Desmond Tutu as Christians committed to nonviolent ways of affecting true change in society. And he called upon churches to lead the way by organizing new coalitions of faith groups, development agencies, business and labour to address politicians and legislation to attack

poverty, for example.

"We are in an election year in the United States, and you know, there's what I call the wet finger syndrome among politicians," he explained.

"They wet their finger and put it into the air to see which way the wind is blowing. I say that you don't change a nation by changing politicians. You have to change the wind. We have one thing they don't have: faith. Faith is the substance of all things hoped for and the evidence of things not seen."

He spoke about how King, after he won his Nobel Peace Prize in 1964, didn't go straight home but went to see then President Lyndon Johnson at the White House. He asked the president's support in passing voters' rights legislation

See WALLIS page 2...

News

Different approaches to justice, punishment, healing explored

... continued from page 1

Forgiveness cannot be forced, it was agreed. Available resources and supports need to be used to enable the victim to want to forgive. The justice system often re-victimizes the victim in hostile isolation. Wilma's individual experience was like that of the First Nations' as a people. Only spiritual resources bring hope, healing and justice, according to the presenters. As Lang testified, forgiveness is a healing power that frees victims and offers new beginnings for offenders.

Deep-seated racism

Barbara Ann Simmons, a recipient of the Award of Excellence for Police-Race Relations bridge building in North Preston, Nova Scotia, shared her story of addressing deep-seated racism affecting the African Baptist Churches. Rev. Gordon Williams, minister in the Presbyterian Church and Cree elder, gave a moving lament chronicling the losses of native people. Gordon's choice not to point fingers and cast blame provided an excellent model for "speaking the truth" and moving to healing community brokenness.

How does the Christian doctrine of the atonement effect our understanding and practice of punishment? Dr. Chris Marshall, from Auckland, New Zealand, provided Biblical reflections on Christ, crime and justice from his forthcoming book entitled, *Christ and Crime: A Christian Perspective on Justice, Crime and Punishment* (Eerdmans). Because people tend to be "too lazy to limit the consequences of their emotions," a view of crime that is consistent with the Gospel is essential. The Reformation dealt with "sin and salvation but overlooked justice, crime and punishment," he said.

The Bible has much to say about justice and crime, according to Marshall. Biblical teaching shows that laws don't make people good, courts are to be avoided, and oath-taking questionable. In biblical times, prisons were only used as pre-sentence holding tanks. The Bible, however, does not speak in one clear voice and contains inner tensions regarding justice and crime. Despite such ambiguities, Christ does offer a vision of restorative justice that focuses on healing, in contrast to retributive justice and punishment

(i.e. Galatians 6:1).

Marshall's three Biblically-grounded principles were most helpful in developing a theology that includes Christ, crime and justice. Practically speaking, when it comes to the matter of crime and punishment, the Christian must ask: Is this the way God treats me? The Bible challenges readers to address the apparent contradiction when claiming the Lord's mercy for self while practicing non-mercy and punishment for the other.

Critique our tradition

Churches have spent much energy maintaining biblical authority but less on practicing biblical justice, according to Marshall. It is important to critique our own tradition and explore what needs to be done to address today's issues. It was Howard Zehr's book, *Changing Lenses* that challenged Marshall to deeper biblical study and discovery of the centrality of the theme of justice. The apostle Paul's experience of forgiveness in Christ shaped his life and message for the world. Christ died a criminal death alongside two criminals. Christ paid for the consequences of

sin and stands in solidarity with victims of evil as he broke its power. As Lang testified earlier, we leave justice for criminals up to God. "Vengeance is mine," says the Lord, "I will repay."

Sense of betrayal

The Maori Christians of New Zealand speak with a sense of betrayal: "The white man taught us to pray, and while we had our eyes shut he took the land." With Rev. Gordon Williams we can only lament this betrayal in the past if healing justice is to be today's practice.

Marshall continued to open Biblical windows to inform and guide our lament. Christ's many laments peaked at the cross during the three hours of darkness. The dying words of Jesus, "My God, my God, why have you forsaken me?" were occasioned by pervasive evil and distance from God. The lament arose from solidarity with victims of evil and injustice. Lament requires people to feel the emotional pain. Forgiveness emerges from the shared experience of lament. Lament summons transformation as one stands with the victim who suffers and the

offender who needs liberation. Marshall's insights were challenging and gave hopeful resources for further deepening the foundations and rationale for restorative justice.

Marshall's final lecture highlighted biblical teachings about what Christians are called to do in community justice. There are two basic universal realities for all: every person must be accountable; everyone must seek to undo damage and repair violations.

Courageous work

Dr. Pierre Allard, of Correctional Service Canada and a teacher of restorative justice courses, commended CCJC for doing courageous work that makes a difference for justice. Now that CCJC will regionalise its activities, there will be greater opportunities for more grassroots involvement in CCJC's justice ministry.

The 25th anniversary included celebration and provided much more: it provided a biblically grounded inspiration and rationale for expanding the practice of restorative justice.

Wallis: churches can be agents of change

... continued from page 1

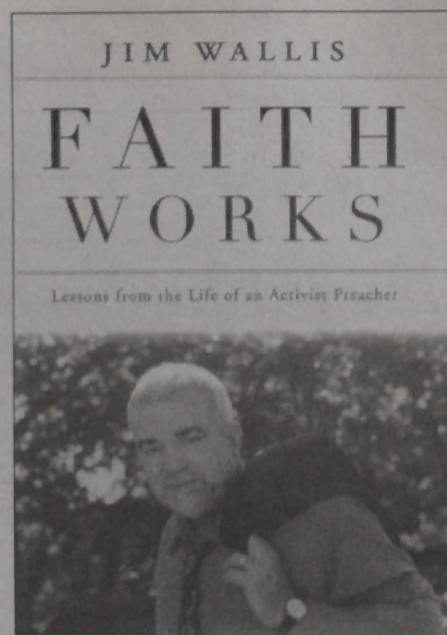
for the black people in the South. Johnson replied that while he personally supported the idea, he didn't think it could happen for another five to ten years.

"King said, 'We can't wait that long'," Wallis said. "He organized a campaign in a place nobody had heard of — Selma, Alabama. With a rabbi and other members of the religious community they marched over a bridge. Some people were almost beaten to death by the police and the whole nation saw it. In five months, not five years, but in only five months, the blacks of the South had voting rights."

Churches were part of problem

While he is convinced that churches can be agents of change, he also accuses them of having been part of the problem in the past. He told of a time in a Chicago church, where there was a street gang reconciliation program and two young men of opposing gangs involved in a war over drugs distribution came forward to the pulpit and dropped their gang colors declaring that they weren't going to behave with hatred toward each other any more.

"It's the Calvinists, Lutherans,



Catholics, Protestants, the warring gangs of the churches with their turfs, territories, paraphernalia and grudges, who are a major part of why these kids get left behind," he asserted. "Well, this past February, on the east steps of the U.S. Capitol, all the gangs of 57 churches were there, publicly coming together in a covenant to overcome poverty. Jesus was a lot more clear about the question than we

have been."

The event he was referring to is part of the Call to Renewal movement which began in 1995 with himself as convener (See story in CC, April 3). Drawing on passages from Zechariah, Matthew and Micah, the printed material from the movement invites faith groups and individuals to "join in a biblical commitment to overcome poverty, dismantle racism, promote healthier families and supportive communities, and reassert the dignity of each human life."

"I am convinced that we are approaching the time when churches, synagogues and mosques will lead the way," Wallis insists. "But we can't do it all ourselves. It takes all of a society to solve these deeply entrenched problems."

And the problems in his own country are many. Politicians have put "soccer moms" on the political agenda, referring to suburban, middle-class mothers who drive their kids to activities such as soccer.

"They view the soccer mom as a critical swing vote," he said. "But I'll tell you about when I went to a Burger King a few weeks ago. The woman who was taking orders at the drive-through window would, in between orders, go over to these three kids sitting at a table in the corner."

No living income

"There she was at four in the afternoon, helping her children with their homework. This is a success story of welfare reform? They cut people off welfare, but she is poorer now than on welfare. She has no health care, no child care, no living income."

While he admits that some problems in the States are not the same as in Canada, he says that many are, such as how we treat the poor.

While in Toronto, Wallis also appeared at Renovations 2000, the national United Church meeting that was being held at the same time. Moderator Bill Phipps agreed that many of the problems are universal.

Huge spiritual hunger

"There is a huge hunger for spirituality and meaning, but most people do not have a religious

language, church is a foreign world," he said in an interview. "Evangelicals have understood that better than mainstream religions. We have to become more accessible because we have a mission to the world of justice and dignity for all."

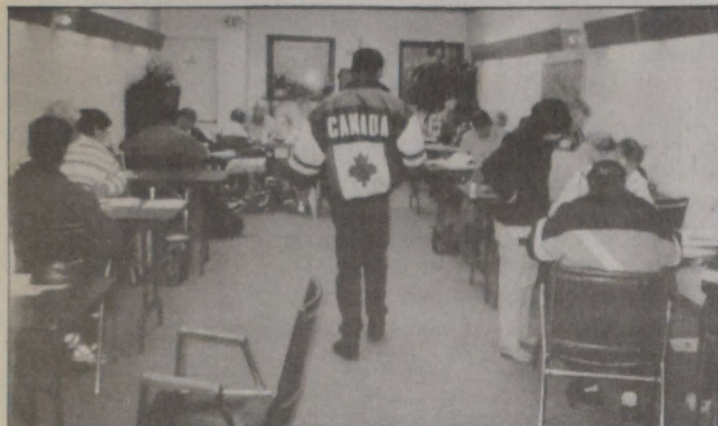
He described how many churches are involved in political concerns. In Alberta they have campaigned against video lottery terminals and changes to the health care system. In Ontario he points to ISARC, the Interfaith Social Assistance Reform Coalition, as an interfaith group that looks at issues like welfare.

"The Bible is about politics and economics, how we live together in community," he said. "There needs to be moral values at the heart of political life. We need to inject values of inclusion and justice. Jim Wallis has done a remarkable job to wed a conservative theology with prophetic social action. He has helped a lot of people overcome their divisions."

Jim Wallis' book *Faith Works* is well-written; it has an introduction by broadcaster Bill Moyers and includes many relevant, thought-provoking stories, much like the parables of Jesus.

News

Many happy returns prepared by Lighthouse



PHOTOS COURTESY THE LIGHTHOUSE

Volunteers at the Lighthouse help clients with their tax forms.

Alan Doerksen

TORONTO — Few people enjoy filling out tax returns, and some people, such as newcomers to Canada, can find tax forms intimidating. But volunteers at the Lighthouse Community Centre in Toronto recently prepared 575 tax returns at no charge for newcomers to Canada, low-income earners, seniors and people on social assistance.

For seven Monday evenings in March and April, a team of 30 volunteers (mostly from local Christian Reformed churches) prepared tax returns at the Lighthouse, according to Rita Wong, the centre's Chinese outreach worker and refugee resettlement co-ordinator, who also spearheads the tax clinic.

The Lighthouse, located in the

Toronto inner city neighborhood known as the Annex (near Bloor and Bathurst streets), has been offering this service to the community for 16 years.

"It's a great way to get to know people," says Wong. "Most of us don't like talking about our income, or asking for support, so this is a good way to introduce them to the Lighthouse."

New Canadians become new Christians

This year, many tax clients were new Canadians from China, and were invited by Wong to join others at a Chinese luncheon and Easter celebration at the Lighthouse on April 16. There, some heard the gospel for the first time, and some gave their lives to God,

reports Wong. The program was in the Mandarin language, and was followed by personal evangelism by volunteers among the guests.

For some new Canadians, low-income earners and seniors, filling out tax forms is frightening. state Lighthouse staff in a press release. Because of that fear, some do not complete their tax returns. But they could be missing out on some of the credits and benefits geared to lower incomes, such as G.S.T. rebates, if they don't file tax returns.

Computer programs are not used by Lighthouse volunteers when helping with returns. Rather, a volunteer sits at a table with a client, taking the time to fill in a draft copy in pencil while talking with the client, getting to know him or her. This program gives volunteers the opportunity to invite people back to other Lighthouse programs.

Ben Vanderlugt, the Lighthouse's executive director, says this is one of the centre's most effective programs. "It is a direct benefit to those who need it the most," he asserts. "The benefits are there to be claimed from our governments, and we are able to do all of this at no cost. We are able to say that we are a Christian community centre, the volunteers are Christian, and that we do this because we are Christian." Over the years, many contacts have been made and maintained as a result of

the tax clinic.

The Lighthouse is operated by the Christian Reformed Churches in the Toronto area, and is also supported by other churches, individuals and businesses. Its staff serve the Chinese, Vietnamese and Hispanic communities and the Annex neighbourhood with church refugee sponsorship and settlement services, counselling, life skill classes, food bank assistance, youth and senior programs and a thrift shop.



Rita Wong, who spearheads the Lighthouse's tax clinic.

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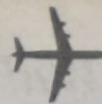
This Amsterdam hotel is one of a kind

(NC)—It was the opulent Golden Age of the 17th and 18th century when most of Amsterdam's canal homes were built, so why not stay in one — or in 25 of them for that matter. Stay at the The Hotel Pulitzer. During the late 1960s, the Pulitzer family acquired a number of adjacent houses on the Prinsengracht canal and converted them into an intriguing mix of old and new hotel suites. They all connect by indoor walkways now, but since the foundations of each are all original architecture, no two are alike. A stay at The Hotel Pulitzer is an Amsterdam experience with no rival. Contact a travel agent, or review the Netherlands' web site at www.goholland.com.

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Deceased: Robert Donald Knudsen, professor of apologetics Westminster Theological Seminary

Larry Sibley

On February 21, 2000, the Lord took home his servant, emeritus professor of apologetics, the Rev. Robert Knudsen, Ph.D. He was 75 years old. He had suffered a brain stem stroke five weeks earlier and was totally paralyzed, fully conscious, but able to move only his eyes and eyelids.

Dr. Knudsen was born in Oakland, California, and educated at the University of California, Berkeley; Westminster Seminary ('47); Union Seminary, New York, and the Free University, Amsterdam, where he received his Ph.D. in 1958. He was ordained by the Presbytery of the Dakotas of the Orthodox Presbyterian Church in 1953, while teaching philosophy and sociology at Reckmont College, Denver.

He and Ali Mulder were married in 1951, in the Netherlands. Four sons were born to them, Donald, Timothy (now deceased),



Rev. Robert Knudsen, Ph.D.

Richard and Stephen. There are four grandchildren.

He taught systematic theology and apologetics at Westminster from 1958 until his retirement in 1995. He continued to teach as emeritus professor of apologetics from 1996-2000. He was the author of *The Encounter of*

Christianity with Secular Science: History, Psychology, Sociology. He is a contributor to several other volumes, including *Theonomy: A Reformed Critique*, and has authored numerous articles and reviews. He was a member of the American Scientific Affiliation and other scholarly societies.

Westminster Theological Seminary was founded in 1929 to train men for the ordained ministry, to train men and women for service in the church and in the world, and to serve as a centre for Christian research and scholarship. Informally related to the Orthodox Presbyterian Church, the Presbyterian Church in America, the Korean-American Presbyterian Church and similar conservative churches, Westminster's graduates serve in these three denominations and in more than 100 others. Westminster currently has 620 students (525 men and 95 women).

Editorial

Take a break; God did

Harry der Nederlanden

A recent *National Post* story reported a speech given in Toronto, April 29 by Stanley L. Jaki, a well-known philosopher of science and Benedictine priest, in which Jaki advanced the idea that the first chapter of Genesis is not really about the creation of the universe. Jaki said that 40 years of study have led him to the conclusion that all preceding biblical scholarship does "not hold water."

The entire purpose of the opening chapter of Genesis, according to him, was to provide authority for Sabbath observance. After returning from their deportation to Babylonia about 450 B.C., the Israelites, it seems, developed such a frenetic work ethic that they wouldn't take any breaks. So the resourceful leader Nehemiah came up with a brilliant P.R. idea for instituting a day of rest every seventh day. He told the gullible workers that God himself only worked six days a week during creation and rested on the seventh day. What better model than God?

God joins the working class

I've often thought it rather humorous of God to begin his work of creating the world by anticipating the needs of the average laborer. Think of it: God in eternity, brooding over the nothingness from which he will call into being our entire universe with all its galaxies, imagines — Harry hoeing potatoes under the hot sun — imagines the sweat carving runnels through the dust on his brow, the ache in his back muscles and the

blister on his thumb — imagines Jill scrubbing clothes by hand over a tub of steaming water with three babies underfoot — imagines her aching arches and her frazzled soul.

And God takes pity on the poor, hard-working creatures he has not yet made. Instead of taking thousands of years to create the world before taking a rest, God decides to do the job in six days. Then he rests — just to set a good precedent for us working stiffes. Oh, and for the bosses. Bosses especially need a good example.

Suppose the theistic evolutionists were right and the world were not created in six days. Why, then we'd have to work six thousand years or so before getting a Sabbath break. No wonder not too many workers are enthralled with evolutionism.

God relinquishes first place

Christians have also invested huge energy to maintain the teaching that God — God as Maker or Worker — stands at the very beginning of everything. The matter of beginnings has never stopped being one of the... well, *first* questions for human thought and practice. Yet, if God arranged his own work-week with an eye to our good, then at the very beginning God did not put himself first but man. He orders creation to accommodate this creature he is about to create, this creature prone to weariness, this creature who needs a break from his labors. This should especially tickle the funny-bone of Calvinists because we labor so mightily to defend the firstness of God.

It may not seem as if many folk are very existentially concerned about the question of beginnings nowadays. We are all swept up in the extremely frenetic pace of the contemporary global economy, as Bert Hielema often points out, so that we often don't take time to ask why we're so blindingly busy.

Many of our contemporaries dismiss the quest for origins, foundations, beginnings as a futile one. This is not because it is a nonsensical question but because, when we ask it, we have already begun somewhere. You can't be involved in such a quest unless you've already started out; you've already adopted a starting point, so you're caught in a circle, chasing your own tail. Thinkers have been developing methods for achieving a starting point undisturbed by immediate economic pressures or anxieties about survival for many hundreds of years — without any apparent success.

The truth, the principle, the founding moment, it seems, is always a plant that has taken root in soil composted from ideas and practices trampled underfoot. We cannot step outside the cycles of growth, death, decay and rebirth to find an absolute, a pristine beginning, not even by becoming philosophers.

Yet, we cannot seem to stop looking for one.

Looking for a home

We North Americans all become philosophers (and poets and artists) when we go on vacation. In huge numbers we flee the capitalist rat-race, we vacate the huge, efficient, prosperous cities we have built to protect ourselves from the dangerous rhythms of nature, and we go on exciting quests for what is purer, larger, more fundamental — in nature. Our journeys are as instinctual as the yearly migration of salmon and as spiritual as the retreat of John the Baptist into the desert. We are looking for where it all began, where it all

begins. We disengage ourselves from the systems and routines that provide our daily living, and we turn to nature, the wilder the better.

Rest, renewal, revitalization

We need rest, renewal, revitalization; we need to get back in touch with the big picture. We seek out vistas in which the meaning of reality unfolds, as it were, before our very eyes, without the mediation of words or of work. Our skepticism about returning to what is basic is left behind in the city; and the mudbanks of the Euphrates or some substitute beckons us.

This impulse to pack up and get away for a couple of weeks in the country is rather recent. My parents never did it, nor did I until we had kids. Historically, the wilderness didn't take on its allure until urbanization and industrialization began incarcerating us in cities designed for work and production. Romantic poets and painters began to extol the healing powers of the fields and the woods and the mountains; and people — only the rich, at first — began hauling their parasols and picnic baskets up into the hills.

This is not, I suspect, because poets and painters have had such a huge impact on our collective sensibility. It is because (like philosophers) poets and painters are seeking to bring us to that place, to that vantage point where we "see" the wonder, the meaning, the divine origin of things as an epiphany, as a revelation, with the directness and vividness of the sun on your skin.

We don't get that in the environment of the city, the place, ironically, that we ourselves have created to be our home. As Peter Berger long ago pointed out, cities tend to erase the uniqueness and specificity of place; they tend to become interchangeable, like malls. The more deeply we become integrated into the global economy, the more we become detached from a particular place, from a concrete location on the earth. Our daily environment becomes more and more artificial, more and more distanced from nature. And we like it that way.

At the same time, we feel that we are missing something, something important. The artificial world we have made begins to oppress us with a sense of unreality. We begin to wonder whether the daily grind, our participation in the global machine of production and consumption, is for the good or just an enslavement to impersonal powers. We begin to wilt.

The Reformed tradition is forever in search of something we call the creation order. It is hard to put into words. Yet, every summer millions go searching for the same roots, whether Calvinist or Catholic, Christian or skeptic, modernist or post-modernist. Vacation is liturgy. It is a response to a prompting deep in our salmon souls. We roam far afield to discover where we belong, to recover the joyful, invigorating sense that we belong to him and that therefore, ultimately, we belong here because he has made this to be our home.

Yet, to go home, we have to make an excruciatingly long detour, an infinite pilgrimage. In fact, it is an impossible journey for us to make on our own. For it is a pilgrimage that leads through death; it leads through darkness and suffering and judgment. But it ends in the joy of homecoming, of life reborn, of earth renewed, of "It-is-good."

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Letters

Is spiritual 'pure, inner and individual' or 'outer and communal'?

Am I spiritual enough?

Lately this question has been bothering me quite a bit. We live in a time when there is much talk about spirituality. We have not just spiritual songs but also spiritual books, talks, looks, men and women.

This prompted Eugene H. Peterson to write: "It would clarify things enormously if we could withdraw 'spirit' and 'spiritual' from our language stock for a while." (*Perspectives*, Nov. 1999)

What do people mean when they call me or someone else "spiritual"? Webster's defines the meaning of "spiritual" as something that is "of the spirit, or the soul ... as distinguished from the body." The second meaning is: "consisting of spirit, not corporeal." In the church, says Webster's, it means: "devotional, sacred." Finally, it can also refer to what is "supernatural."

Peterson, in his excellent article, reminds us that in the Hebrew as well as the Greek "spirit" has three basic meanings: "breath," "wind," or "the life-giving movement of the living God in us." It is important to know that we must be born again "of water and

spirit." If we translate "spirit" as "wind," then it is not "immaterial" or "supernatural."

"You cannot see the wind," Jesus said to Nicodemus, but you can certainly feel the wind. It can be strong, powerful, and even do a lot of damage. This leads Peterson to say: "Spirit was not 'spiritual' for our ancestors; it was sensual."

I always feel somewhat guilty when "spiritual" is used in the sense of Webster's, as "non-corporeal, immaterial or supernatural," because I am none of these.

Who is spiritual?

Most people would have considered my mother to be more spiritual than my father. My mother's brother, Uncle Albert, was considered by many to be a very spiritual man. He served repeatedly as elder. He came to life when he did family visits, and he could talk about his "spiritual experiences" for hours on end. He was devoted, pious, yet not a zealot. He did his job faithfully, but his heart was not in it. Yes, my uncle was a very spiritual man even though he often said, "The law is spiritual,

but I am unspiritual, sold as a slave to sin.... The evil I do not want to do, I keep on doing." He said this, I think, precisely because he was spiritual.

A devoted kingdom worker

On the other hand, no one would have called my father very spiritual. He was what you would call an "organizational" man — a typical product of Kuyperian sphere sovereignty (*verzuijing*). He was not just a faithful member of his church, but also a member of a Christian social organization, a Christian political party, a Christian national movement, and so on. Had he played soccer, he would have joined the Christian soccer club. But, like many other devoted kingdom workers (*mannenbroeders*), he allowed himself little time for sports. In short, my father was not as spiritual as my uncle, but in total he did more for the Kingship of God in church, state and society than Uncle Albert.

Is it right to call him less spiritual?

I see a bit of this confusion in the article by Carroll Guen-Hart ("Spiritual discipline: an oxymoron?" CC, May 1). Does

"spiritual" stand for what is "pure, inner and individual" or does it also have to do with what is "outer and communal"? She writes: "I understand the spiritual as the depth dimension of life, as that sacred space where we hear and respond to God in our inmost heart...."

I agree, but some of your readers may ask: "Where is that 'sacred space'? How do I reach my inmost heart?" My simple answer is similar to that of Peterson: I am spiritual when I am guided by the Holy Spirit. I am spiritual when I pray, "Lord, I am your servant; I am listening; tell me what I should do."

This is no guarantee that all Christians will always arrive at the same answers. As Paul wrote: "We know in part; we see but a poor reflection as in a mirror." (This was before we had glass mirrors.) Spiritual people can be confused. Often they must wait for more light.

Rem Kooistra
Brampton, Ont.

(The editor took the liberty of judiciously shortening this letter.)

Finding the meaning of 'communion of the saints'

First, let me thank you for your article on forgiveness. I appreciate and applaud the work of both James Hamm and Bud Welch. As a member of Kairos prison ministry, which came to Canada in 1999, I recently witnessed inmates expressing deep shame for what they had done, asking for forgiveness, accepting Jesus as their Saviour and making solid commitments to building a "church community" within the prison. This comes from people who had not associated with one another, let alone shared their faith walk, until they had been led to see the blessings they would experience in "the communion of the saints."

"Communion of the saints" has been a question I have been trying to understand. What does it mean? How does one practise it? I discovered what it meant in the Kairos prison ministry.

People in that ministry, including people

from 28 Christian denominations, build teams that enter prisons with one objective: to share their love of the Lord with others. To do this requires that they meet and hold one another accountable for their faith walk. They share how they praise God, how they study to learn more about Him and to share successes and failures in their efforts to reach others and present the Good News of Jesus.

Don't fix people but accept them

To be able to do this requires that we learn to listen to one another and to be able to communicate at the most empathic levels. Instead of "fixing" people and trying to change their will, we need to accept them where they are, and, as Jesus did, help them to grow by seeking the love of Jesus in them and connecting with the love of Jesus in us.

Your recent article on dreams was

interesting, but you missed a great opportunity to discover how people can achieve the "communion of saints." Casey Vanderstelt, is a man much underestimated. With more than 15,000 hours of "interviews" with prison inmates, he has been able to communicate at these deep levels, sharing his own struggles and brokenness, being open and vulnerable to others.

We need more people like Casey. As two inmates said on the recent ministry weekend: "I came because of (another inmate), I saw Jesus in his face." That inmate had completed a Kairos weekend and was building

relationships and modelling Christ in his daily contact with all who crossed his path.

Many prisoners have been brought to Jesus through Casey's modelling the love of Jesus for all, even prisoners. Casey, whose prison ministry is *Self-Discovery of Imprisoned Persons*, says you don't have to be in prison to be imprisoned. Can we do less? Please do an article on Casey's ability to reach people and to achieve true "communion of the saints." Thanks.

Reg Cole
Port McNicoll, Ont.

Our sad, sorry suburban sub-culture

I thought your discussion of the movie *American Beauty* ("The Spiritual Discipline of Going to the Movies") carried with it a deep insight into our sad and sorry suburban sub-culture—and into the art of movie-watching itself. I, too, saw the movie as a truth-full story-telling of life in a world where image is paramount and beneath that image lies no substance. Nothing. It is the ultimate deception that ends in meaninglessness.

I wonder, however, if the climax is actually when Angela reveals that she is not the sex goddess she "imagined" herself to be and Burnham quietly decides not to seduce her any further. Instead, he cares for her, giving her some food and drink. This scene, like some other glimpses of beauty in the film, doesn't seem to fit with the rest of the story. I wonder if they are hints that there is more to life than empty images—even if the forces of death constrain on every side, and even in the end.

Maybe the same goes for movies, too. It's hard to find a film that is not just empty images. Keep giving us more of the deeper things.

Peter Schuurman
St. Catharines, Ont.

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Agriculture/Environment

Consumers: 'Label it!'

Elbert van Donkergoed

This week in Ottawa, a United Nations group struggled to decide how genetically modified foods should be labelled. Delegates to the Codex Alimentaris Commission, representing 167 countries and responsible for international food standards, spent four days, once again, talking past each other.

Lecturing the marketplace

The ongoing labelling dilemma pits the United States against the European Union, with Canada officially siding with the Americans. But international support for the American position is softening and will continue to tone down as more players realize that the US approach can best be described as 'lecturing the marketplace.'

Most participants in the food system are entrepreneurs. Successful entrepreneurs listen to market signals. And right now every consumer survey that doesn't first attempt to educate consumers shows that huge majorities favor labelling genetically modified food.

Entrepreneurs not listening?

The market signal is unequivocal. Are North American entrepreneurs not listening?

Why have many farm groups taken to lecturing the marketplace that it does not need labelling, in the very face of consumers preference for it?

These groups are caught up in the agendas of our regulators and scientists, caught up in the decisions made a decade or more ago — long before genetically modified food was ready for the marketplace.

For example, the typical definition of genetically modified food is geared to science and regulation — not to the marketplace. The

consumer perception, and therefore the marketplace definition of genetically modified food is narrow, focused clearly on the transgenic manipulation of DNA. But regulators and scientists can't see past the definitions they created for their own purposes to a new definition that can meet the needs of today's marketplace.

Consider this definition: "To change the heritable traits of a plant, animal or micro-organism by means of intentional manipulation."

This definition is so broad and so general that our great grandfathers' plant and animal breeding approaches could be included. This is useless in today's marketplace. There's the rub. Regulators and scientists are defending the definitions they adopted a decade or more ago, no doubt as a result of thorough deliberation and sincerity.

Labelling a challenge

But they are not marketplace definitions. Labelling is a marketplace question and entrepreneurial challenge. The existing definitions cannot be the basis on which the labelling question is resolved.

Just as in Ottawa this week, the entrepreneurial Europeans and the science-driven Americans will continue to talk past each other.

The marketplace signal on genetically modified food is "Label it!" Sooner or later North American entrepreneurs will heed the message and turn their backs on the current lecture-the-marketplace agenda of our regulators and scientists.

Elbert van Donkergoed is the Strategic Policy Advisor of the Christian Farmers Federation of Ontario, Canada. Corner Post is archived at: www.christianfarmers.org.

Building schools but bulldozing classrooms

Visit the edges of every major Canadian city, and many small ones too, and there is a good chance that you will see a new school going up. Most of these are built on flat lots, with all but a few trees and shrubs removed. Where is nature when we build our classrooms? I started thinking about this last week when I met Margaret Barry from southeast Edmonton. She has led the efforts for conserving a natural wetland in her neighborhood. The land was slated for commercial development. A new "storm-water management" pond constructed elsewhere. Margaret pointed out how ironic it was that this was all going on 3 blocks from a new school where the grade 5 curriculum includes a unit on the importance of wetlands.

Nature in the classroom

So why do we bulldoze the natural classrooms before we build our schools? Then we painfully, and with great expense go about bringing parts of nature back into the classroom. Pickled, dried, stretched or pinned and placed under glass, we try to capture fragments of nature. They lose their dynamic selves, these dead bits of organic and mineral stuff. The problem of course is that nature is not convenient, it is not tidy, nor is it safe. I can still recall the mammoth two-week struggle between our grade two teacher and the boys who yearned to run free in the morning grass. We devised a number of strategies to disguise our damp feet. First we faced the line-up, so we went to rubbing our toes on the back of pant legs. Then it was boots-off sock inspections, which meant loud arguments about our remarkably "sweaty" toes. I don't remember how this standoff ended. Did she blink first or, more likely, did we? But eventually it died away. What I do remember is that nature was all around us at that school. There was a brush-filled railroad right-of-way across the street, and lakes with marshes and streams surrounded our little town. The school was a welcome respite from the barrage of stimulation of the natural world.

The hidden curriculum

Our schools are not failing; they are simply succeeding at teaching the wrong curriculum. Moses understood that important lessons occur in our everyday activities. So he challenged Hebrew parents to continually teach the central fact that the

Creation waits...

John Wood



Lord is one. He is creator of heaven and earth. And certainly in our Christian schools we teach these lessons. But we also teach dislocation, abstraction, and artificial certainty. We inadvertently say that this is a world without death, decay, or hurt. We teach that artificial is preferred over natural processes, and that all the important things occur on a human time scale. It is time to recognize that some of the most important lessons are in our hidden curriculum. They are part of the built environment in which learning takes place.

Few of us think much about the structure of the classrooms that are being built. The architects and school boards have it down to a science. Or so it seems. Every municipal planning department has specifications that set aside land for schools as new neighborhoods grow. In the past, little thought was given to placing schools in surroundings that could act as an outdoor classroom. Now this trend away from including natural features in our schools is being challenged on several fronts.

Naturalizing the school yard

In most urban environments the natural world is so far removed that students and teachers have little experience with it. The result is an impoverished form of education — one that teaches a detached kind of materialism. The good news is that a number of schools are rethinking this hidden curriculum. They are naturalizing the schoolyard in a variety of programs. Other schools and teachers have been doing this all along. We should join them with encouragement and support. If you want to learn more about these efforts there are a number of internet sites that feature programs in Canada and the U.S. Look up the resources section of The Evergreen Foundation (<http://www.evergreen.ca>) or consult the list of articles in the Green Teacher (<http://www.web.net/~greentea/>).



John R. Wood teaches environmental science at The King's University College in Edmonton.

GM food gets double endorsement

Eugene Russo (from *The Scientist*, May 1)

In mid-April, spurred as much by an ongoing trade war with Europe as by compelling scientific evidence, the congressional

Committee on Science Subcommittee on Basic Research released a report singing the praises of genetically modified food (GMF).

A week earlier, the National Academy of Sciences (NAS)

National Research Council had advocated some of the same principles in its own report on GMF. Both the congressional and the NAS reports emphasize that GMF is no more dangerous than food produced through plant breeding.

Concerns downplayed

While calling for further research, both downplay concerns about the possibility of genetically introducing potential allergens or toxins into plants. The reports also recommend that the Environmental Protection Agency, Food and Drug Administration, and U.S. Department of Agriculture

(USDA) update existing GMF regulations to reflect current scientific understanding. Oversight and risk assessment efforts, say the reports, should focus on plants and the environment into which they're introduced rather than on the methods used to produce those plants.

Subcommittee chairman Nick Smith (R-Mich.) and his colleagues suggested that the United States should not allow Europe and Japan to prevent widespread acceptance of biotechnology and slow the spread of American products without valid scientific evidence. Susanne Huttner, director

of the Systemwide Biotechnology Research and Education program for the University of California system, noted that the USDA has studied 5,000 field trials of genetically engineered plants without noting any problems. She claimed that such findings, although available to the public, haven't been cited enough. "The most encouraging thing about this report is that it strongly discourages further discussion of scientifically unfounded claims of risk," said Huttner. "Instead it asks the question, how can we best apply this new science?"

GREEN TIPS

(NC)—What better way to enjoy spring than to get out of your car and walk, ride a bike, roller blade or jog! And while you're getting in shape and getting some sun, you can feel good that you're not contributing to climate change or ozone depletion or polluting the fresh spring air.

For more information about how you can help protect the planet, write for your free copy of "Stepping Lightly on the Earth: Recipes for Responsibility," Greenpeace Information Office, 250 Dundas St. West, Suite 605B, Toronto, Ontario M5T 2Z5.

— News Canada

Book Review

Justice crusader publishes provocative writing collection

Margaret Dinsdale

Justice, Not Just Us:

Faith perspectives and national priorities

by Gerald Vandezande

150 pages; \$15.00

ISBN 0-9686695-0-6

Published by: Public Justice Resource Centre

229 College St., Suite 311, Toronto, ON M5T 1R4

You can't keep a good man down. After almost a year-and-a-half of retirement and several strokes, the former public affairs director for Citizens for Public Justice, Gerald Vandezande, has come out with a provocative collection of essays based on his various former public speaking engagements and correspondence. The publication was largely supported by the Atkinson Charitable Foundation.

Legendary scribbles

A powerful speaker, Vandezande was always quick to discard parts of his prepared text and speak from his legendary scribbles on the backs of envelopes, which couldn't have made editor Mark Vander Vennen's job easy in transcribing spoken words to readable text. But readable, and highly accessible, is

just what he accomplished. With the design by Willem Hart and original woodcuts by Jennifer Bulthuis, this handsome text easily competes in the looks category with mainstream publications. However, it is Vandezande's ideas, faith and commitment which make this book particularly relevant given recent releases from the Canadian Council on Social Development and other groups which underscore the widening gap between the rich and the poor in this country and around the world, among other issues.

For those who are familiar with Vandezande's work, then, it should come as no surprise that certain themes dominate the book: "rampant individualism," the rise of speculative capital dominating and sometimes destroying national economies, and "the scandal of

poverty," to name a few. Perhaps the greatest driving force in his determination to influence federal politics was the knowledge that it is the apparent lack of political will which prevents successive governments from affecting policies that would, for example, attack poverty in this country in meaningful and constructive ways.

Government needed conversion

"In February, 1986, CPJ proposed the establishment of a federal Social Development and Job Creation Fund... When I subsequently met with Finance Department officials in Ottawa, who had checked all of our statistics and calculations, they said, 'You're absolutely right, but this proposal will not be implemented.' 'Why not?' I asked. 'In order to implement it, Gerald,' the spokesperson said, 'this government would need a conversion.' I agreed: it would require a conversion away from a worsening obsession with material growth and financial prosperity towards much greater respect for human and socio-economic well-being."

And so went Vandezande's struggle to get finance ministers and others to listen. Many did, from different political parties as well as other organizations and faith associations as is documented in the book. Along with the three essays, Vandezande presents, over the course of 41 pages, a selection of his correspondence between, meetings with, and open letters to federal finance minister Paul Martin that deal with issues such as child poverty and debt relief for poor nations. Anyone interested in engaging politicians in meaningful dialogue would do well to study this section carefully.

Ultimately, though, it is the Christian call to community and a personal embracing of the religious and cultural diversity of Canada that is characteristic of Vandezande's understanding of his faith and drove his career. Recalling his childhood in the World War II-torn Netherlands, he relates how, at the start of the war, his parents stored cans of condensed milk. In the "Hunger Winter" of 1944, his parents and other villagers shared these precious commodities with the hungry children of families who had escaped Rotterdam and Amsterdam. "It truly does take a village, a community, to do things in such a way that new life emerges and flourishes. Walking together is therefore not just some abstract dream... It involves becoming living demonstrations of doing justice, showing mercy and

walking humbly with our God... Biblical faith is a life active in daily deeds of justice and mercy, humility and compassion, faithfulness and solidarity."

For those uncomfortable with this mixing of faith and politics, Bill Blaikie, federal NDP House Leader and United Church minister, in his blurb on the back cover of the book, provides a justification of this aspect of Vandezande's work:

"(He) is one who has always preached and practised that freedom of the Gospel which enables us to actively avoid the twin evils of a politics divorced from faith, or a faith divorced from politics."

And others in public life have appreciated what Vandezande has to say. Gerard Kennedy, an Ontario Liberal MPP who is the current opposition education critic and a Roman Catholic, has been

reading and listening to him since 1983:

"(Vandezande) reminds me of Václav Havel, president of the Czech republic, who, throughout his imprisonment for his political views and other hardships, had faith the Berlin Wall would fall, which it did," says Kennedy. "It takes people like Gerald who believe, with courage and certainty, that the wall of poverty will tumble down."

Interestingly, Vandezande refers to Havel, a personal hero, in the second essay of the book.

In this book, Gerald Vandezande may be singing his swan song to an official role in public activism, but his words and his influence upon people of many different cultures, faiths and political agendas will be felt for a long time to come.

Choir raises fund to help landmine survivors

Alan Doerksen

WATERLOO, Ont. — Consort Caritatis, a Canadian choir focused on charitable work, is hoping to raise \$100,000 this year for the landmine survivor programs of Mennonite Central Committee (MCC) and World Vision.

In July, the choir of 80 singers from across Canada will tour Europe performing Beethoven's *Missa Solemnis*, under the direction of well-known conductor and CBC radio host Howard Dyck, who is the choir's artistic director. In Prague, in the Czech Republic, the choir will record a CD of *Missa Solemnis* with the Prague Radio Symphony Orchestra. The choir will release the CD in November.

The choir's goal is to contribute \$100,000 to landmine clearance and survivor rehabilitation programs, according to Consort Caritatis president Ken Frey. The choir is asking supporters to fund the cost of recording and concerts through charitable donations.

110 million mines

"Landmine victims have little to sing about," states the choir in a brochure. Despite a ban on landmine production, more than 110 million active mines are scattered throughout 68 countries. They can remain active for more than 50 years. As a result, every month more than 2,000 people are killed or maimed by land mine explosions. "Consort Caritatis believes we must focus on the long

task to rid the world of the horrible effects of land mines," states the brochure.

The choir, which began in 1994, has already done much fundraising for charity. It has contributed more than \$215,000 to MCC, World Vision and Habitat for Humanity, has produced two critically-acclaimed CDs and conducted three international concert tours.

Last June, the choir performed Handel's *Messiah* in Kunming, China, as a way of promoting cultural exchange and building international understanding. This was only the second time the *Messiah* has been performed in China in the past 50 years, according to Consort Caritatis. The concert was broadcast across China. The choir's CD of the *Messiah*, recorded in 1994, has sold more than 20,000 copies.

In 1998, the choir produced a CD of Verdi's *Requiem*, which was also recorded in Prague, to raise money for the landmines cause. The launch of that CD took place at a landmines benefit concert which raised more than \$50,000 for the cause.

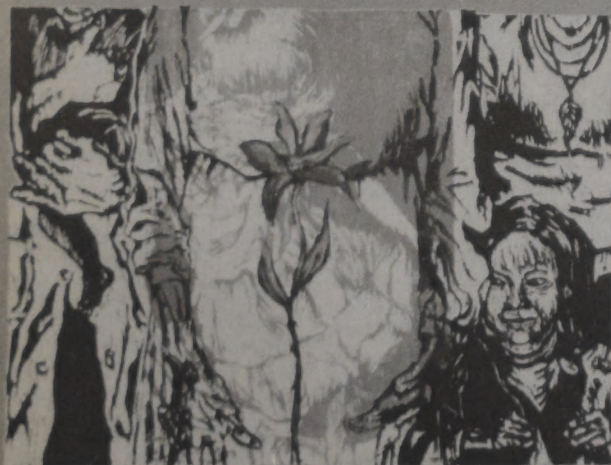
Consort Caritatis is a registered charity whose mission is to produce first-rate concerts and recordings with internationally-acclaimed musicians and to donate profits to worthwhile humanitarian causes worldwide.

The choir can be contacted at 519-744-8644, and has a website: www.consort-caritatis.ca

Gerald Vandezande

Justice not just us

Faith perspectives and national priorities



Edited by
Mark R. Vander Vennen

Foreword by
Janet Somerville
General Secretary,
Canadian Council of Churches

Church

Chiapas village finds peace tenuous

Elisabeth Isaia

MEXICO CITY (Compass) — Traditionalist Catholic village chiefs in Mexico's southern state of Chiapas expelled 20 evangelical (Seventh-day Adventist) families and 70 of the 250 Army soldiers and public security officers who had been keeping a tense peace between evangelicals returned from exile and the traditionalist Catholics who expelled them.

The families' expulsion from their home village of Plan de Ayala occurred after Catholic members of the left-of-centre PRD political party launched a new offensive against evangelicals on April 2, reported *Novedades*, a Mexican

newspaper. The group arrested and beat evangelical leader Luis Jimenez Aguilar, who had returned to the village to talk with the evangelicals. After beating Jimenez, the PRD members took him to the nearby community of Comitán, where they asked that he be jailed.

When the traditionalist chiefs learned that Comitán judicial authorities freed Jimenez, they expelled the families and state authorities from Plan de Ayala, "Novedades" reported. The families are living as refugees in the courthouse's halls in Las Margaritas City.

Late last month, state authori-

ties had escorted to Plan de Ayala some 270 Tojolabal Indian evangelicals — 75 families — expelled March 5 after a village leader decided their presence in the town was unacceptable. Traditionalists also destroyed 47 of their homes.

The Tojolabal persecution began three to four years ago following the 1994 Zapatista uprising, said an evangelical observer. "The Zapatistas were running out the evangelicals because the evangelicals tend to be pro-government," the observer said. "(Evangelicals) use passages in Romans that say to support governments and obey them. So (the Zapatistas) can't afford to have them out there raising any questions about what the Zapatistas and other groups are doing in conflict with the government."

Final preparations underway for REC assembly

GRAND RAPIDS, Mich. (REC) The Reformed Ecumenical Council expects about 150 participants to gather in Yogyakarta, Indonesia this July for the REC's Assembly. Although small by standards of international meetings, this will be the largest meeting in the 54-year history of the REC.

The REC General Secretary, Richard van Houten, paid a brief visit to Indonesia in April, conferring with the local organizing committee and doing site reviews. Van Houten also joined local church leaders and organizing committee members in a courtesy visit to the Sultan of Yogyakarta. A

hereditary king, the Sultan's leadership in the area has kept social unrest to a minimum. The group expressed appreciation for his efforts during the Indonesian instability over the last few years. They also assured him of the REC's commitment to live in peace with their neighbors.

The deadline for registration at the Assembly has come with the first week of May. Some obstacles remain, however, because of some technical questions about visas. However, the REC Secretariat and the Organizing Committee are working to meet the demands of the various governments involved.

Six more Chinese house church leaders arrested and sentenced

Alex Buchan

LONDON (Compass) — Five house church leaders from the "Born Again" movement of Xu Yongze were arrested at their homes in China's southern Henan province on December 27, 1999. Each was sentenced in February to two years hard labor, according to reliable sources inside the province. Another full-time evangelist — not with the same movement — was arrested in Guiyang and also given two years hard labor. Relatives asked that the names of those

sentenced be withheld.

According to a house church leader in Tanghe, in southern Henan, "The last six months have been the toughest in years for the house churches. Since the crackdown on Falun Gong, we have experienced vastly increased surveillance and interference."

Another well-placed observer in Shanghai added, "It's the network house church movements that have caught the brunt of the new crackdown — anyone in the leadership of a well-organized movement that stretches over a number of provinces is under great pressure today." He claimed there was less pressure on the more independent house churches that preserve only informal links with other groups.

House church networks can be huge. Some say Xu's movement runs into the millions across eight provinces. But there is no way of knowing for sure. Mostly based in revival-soaked Henan, the networks tend to be highly disciplined, well organized, with a hierarchical leadership structure — a combination that frightens the government, which fears all organizations that exist outside official control.

Since the Chinese government was spooked last April by demonstrations by followers of the Chinese folk religion, Falun Gong, a huge campaign against "cults" has been launched in China. Some of the house churches, which ironically fight strongly against cults in their teaching, have been put in the same category as Falun Gong.



CC FILES

Samuel Lamb, a house church pastor in Guangzhou (Canton).

A Public Security Bureau source said, "If people will not register, then that makes them a cult for me, because it shows they have something to hide." House churches often refuse to register on the grounds that there should be a separation of church and state — a distinction not acknowledged in China today.

But not all government officials view religion so negatively. One Public Security Bureau official in Wenzhou said, "We used to say, 'One more Christian, one less Chinese.' But now we say, 'One more Christian, one less criminal'."

Henan is a central province of 91 million people, and estimates of the Christian population there vary from five to 15 million. According to Samuel Lamb, a house church pastor in Guangzhou (Canton), "At any one time, there are hundreds of Christians held in jail all over Henan for evangelizing without permits."

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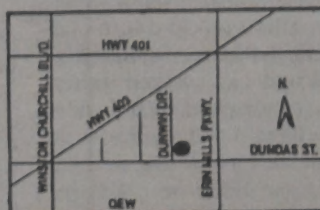
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Church

Confession of guilt discussion flares up again in South African Church

CAPETOWN, South Africa (REC) — A confession of sin should close off the era of apartheid, according to Christina Landman, a professor of church history at the University of South Africa. She suggested the Dutch

Reformed Church should have a "closure ceremony" to mark the end of one era and the beginning of another. She made the remarks following the well-publicized confessions of the Roman Catholic Church recently. "If DRC mem-

bers hang on to the guilt of apartheid," she said, "they will think others see them as immoral. Then they cannot act as moral agents in the present, as Jesus taught us we must be."

Pieter Potgieter, moderator of

the last DRC general synod, said that the DRC had already confessed its role in the apartheid era, and it must move ahead to new challenges. The church makes a general confession every Sunday, he noted.

the church's role in society in 1986 and 1990. He also describes the 1994 synod as the "synod of reconciliation." South African President Nelson Mandela addressed that meeting, and the DRC issued apologies to two long-time critics, Ben Marais and Beyers Naude, both of whom had suffered rejection by the DRC.

Gaum also noted the publication of *Journey with Apartheid*, a historical document intended to clarify the DRC's role. Published during the hearing of the Truth and Reconciliation Commission, it was intended to add its voice to those proceedings. Finally, Gaum noted the re-acceptance of the DRC into the World Alliance of Reformed Churches in 1998. "As humans," he concluded, "we have a lot to confess to one another. However, as institution the DRC has run the course, and it can enter this new era with the knowledge that the book on apartheid is closed."

The 'Great Bus Hierarchy'

I drove to my hometown yesterday to visit my grandparents and while waiting at a stoplight I watched my old school bus drive by: *Holland Christian Schools #5*. As I watched that old bus turn a corner and head toward my elementary school, I had a sudden flood of memories.

On warm afternoons like the one yesterday, we kids would pound onto the bus, throw our bags and backpacks into the seats, and immediately lower all of the bus windows. I remembered the freedom felt when hopping on that bus: another day done. I remembered how we hopped on that bus after school looking nothing like we had when we boarded in the morning. Our once neat, tucked in, clean clothes would be dirty and disheveled after a day of work and play. Grass stains, dust, sweat. Some of us would even have the streaks of perspiration running down the sides of our faces.

I remembered the Great Bus Hierarchy: big kids in the back, little kids in the front. I remembered challenging that hierarchy one day and getting punched in the face by a fifth grade boy who was very upset that this little third grade girl refused to move up to where she belonged. I remembered how I felt when he got into big trouble.

Microcosm of society

The bus was, in many ways, a microcosm of society. My younger brother, who is Korean, experienced racism on the bus. Weaker kids always had their winter hats pulled off and tossed around by others on the bus. Bullies could rule at least a four-seat zone on the bus. And the poor driver up front had to deal with everything from noise to people who wouldn't sit down to the occasional sick kid who should have stayed home but ended up on the bus, vomiting.

Until yesterday, it had been years since I had really thought much about *Holland Christian Schools Bus #5*. And yet, there those memories are, memories that can make me feel 10 years old all over again — the anger at the 5th grader, the surprise of losing my tooth on a trip home, the desire I had to protect my brother — all of those emotions are so close, so easily summoned.

As I think about Bus #5, I realize how deeply the imprints of childhood are stamped into our souls. As I think about Bus #5, I think too about Jesus.

Jesus loved the little children

Jesus was a friend to children. He loved them. He called them to come to him. He defended them before his disciples. Jesus loved the little children. I think Jesus understood how small things loom large in the life of a child. I think he understood how a warm reception from a rabbi could change their understanding of God. I think he understood

Chapter & Verse

Mary Hulst-Antonides



how a person rising to their defense could make them feel safe. I think he understood how a bouquet of dandelions brought with love by the warm hands of a little child is a precious gift.

I think, too, Jesus understood how the imprints of childhood stay with us. I think that is why he is so adamant for the defense and protection of children. I think that is, too, why Jesus calls on us to have faith like children.

A child-like faith is not one that simply believes without questions. Children ask many questions, good questions. To have faith like a child is to have a faith that is growing, a faith that is willing to engage the world, a faith that is open to imprints.

Those days on Bus #5 made deep imprints, but so did the teachers who met me when I got off the bus in the morning, the neighborhood kids who walked home with me, the pastor who taught me catechism on Wednesdays, the family who sat around the dinner table with me each night.

Jesus was intentional

Jesus was very intentional in his interactions with children. He wanted to make an imprint that would last beyond this life and into the next.

What kind of imprints are we making on our children, our students, our nieces, our nephews, our grandchildren, our friends? Childhood is so short, but its memories last forever. What happens on the bus today can affect a life tomorrow.

Make a choice.

Be intentional.

Make an imprint.

Be like Jesus.

"At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of heaven?'"

He called a little child and had him stand among them. And he said: 'I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.'

'And whoever welcomes a little child like this in my name welcomes me. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.'

Matthew 18:1-6 (NIV).



Rev. Mary S. Hulst Antonides is pastor of Eastern Avenue Christian Reformed Church, Grand Rapids, Mich.

Church should address pressing moral issues

Coenie Burger, the moderator of the regional West and Southern Cape Synod, said he heartily agreed with the suggestion that the DRC needs to join other churches in addressing pressing moral issues. He said, however, that he was not sure whether that mandate should be played off against the question of confession and forgiveness.

In a lengthy editorial in the DRC *Die Kerkbode*, Frits Gaum recounts the role of the DRC in the 1980s and 1990s, tracing the growing awareness of the church through those decades. There were two synodical attempts to describe

East Timor church leaders exhausted from strife

TIMOR, Indonesia (REC) Nine months after the violence that destroyed most of East Timor and displaced nearly 300,000 people, Rev. Robert Benn has returned to East Timor to see how the peace is currently being kept.

In early September of 1999, violence erupted in East Timor. Villages were razed to the ground and families displaced before peace-keeping forces entered the country. Currently, there are about 120 non-government aid organizations in the country and a UN transitional administration is in control for the next three years.

Rev. Benn visited the remains of Hosanna, the largest Protestant congregation in Dili. Before the

violence, the congregation boasted almost 7,000 members with four services on Sunday. The church had three full time ministers, 186 elders and 120 home groups. Now, it has only one minister, seven elders, and 300-400 attendees at one Sunday morning service.

Benn found that both moderators and church leaders are worn out dealing with issues of reconciliation and interpersonal strife. A very tired moderator said, "Every day I pray for a renewed spirit." The healing has only just begun. Approximately 136,000 refugees have returned to East Timor and about 150,000 remain in West Timor.

Wonder tree?

DAKAR, Senegal (EP) — Could a certain kind of tree hold the solution for starvation in Africa? Leaders of Church World Service in Senegal are considering the widespread cultivation of the Moringa Oleifera tree in western Africa.

The entire tree is edible, from its roots to its leaves, and even the bark is a significant source of vitamins and minerals lacking in the typical African diet. Gram for gram, the leaves contain three

times the iron of spinach, four times the vitamin A of carrots, seven times the Vitamin C of oranges, three times the potassium of bananas, and four times the calcium and twice the protein of milk.

The tree is indigenous to Africa and grows well in arid climates. Parts of the tree, such as the leaves and seeds, can be ground into power and used as medicines and even to help purify water, reports the United Methodist News Service.

News/Psychology

Health pamphlet seems to condone 'shooting up'

OTTAWA (CP) — The federal Health Department has sparked sharp debate with a health pamphlet that appears to endorse injection drug use and immoral sex.

"Just because we've made the choice that we don't want AIDS doesn't mean the party's over," says the AIDS-prevention pamphlet, which is being distributed at health clinics, schools and libraries. "We can still fool around with sex and have a great time. Still shoot up if that's what we're into."

The pamphlet, which carries the logos of Health Canada and the Canadian AIDS Society, goes on to provide detailed instructions for having safe sex and cleaning needles.

Startled by pamphlet

Andrew Papadopoulos, executive director of the Toronto-based Association of Local Public Health Agencies, said he was startled by the wording of the pamphlet. "At no time would public health even begin to advocate injection drug use," he said in a recent interview with Canadian Press journalist Dennis Bueckert.

"I don't know who their target audience is with this pamphlet, but

it certainly seems to be youth, and it's not a behavior you would want to semi-encourage."

Papadopoulos said positive messages have been shown to work better than negative messages, but the federal pamphlet goes too far. He said many diseases are spread by sharing needles, but "injection drug use is as dangerous as any of the communicable diseases you could obtain from this activity. The shooting-up line is over the top."

Keith Martin, a doctor and Canadian Alliance MP, said he was appalled by the pamphlet. "To imply it's OK to shoot up is saying there are no boundaries. For the government to say there are no boundaries is immoral."

But a Health Canada spokesman said the pamphlet doesn't condone such behaviour.

"It's simply acknowledging it does occur," said Michael Jacino, marketing advisor to the Canadian strategy to HIV-AIDS at Health Canada. He described the tone of the pamphlet as youth talking to youth, and said it was designed with "peer educators at the community level" in mind.

Homosexual issue threatens unity of United Methodists

CLEVELAND (UMNS, Religion Today) — More than 180 people, including a United Methodist bishop, were arrested May 10 for engaging in civil disobedience protesting United Methodist policies regarding homosexuality.

The arrests followed a rally and a march around the Cleveland Convention Center, where delegates to the United Methodist General Conference met through May 12 to set church policy for the next four years.

Protestors call for full acceptance

About 300 people participated in a rally organized by Soulforce, a coalition of gay, lesbian, bisexual and transgendered people and heterosexuals from a variety of faith backgrounds. The group is pushing the United Methodist church and other mainline denominations to fully accept sexual minorities in the life of the church.

Groups of 13 to 25 people took turns blocking the convention centre driveway and were charged with aggravated disorderly conduct.

During the rally, Rev. Mel White of Laguna Beach, Calif., co-founder of Soulforce, said he would encourage people to withhold their tithes and offerings, and support only churches that are reconciling (belonging to the Reconciling Congregations Program, an unofficial United Methodist group that advocates full inclusion of homosexuals in the life of the church), are becoming reconciling or are willing to talk to gays and lesbians.

The demonstrators arrested included two clergymen convicted in a church trial for performing same-sex ceremonies. Yolanda King, the eldest daughter of the late civil rights leader, and Rodney Powell, a co-worker of Martin Luther King, also participated in the demonstration.

Rev. James Lawson, another civil rights leader who worked with Martin Luther King, said: "The church is being unfaithful to its own preaching and teaching of love and hospitality." Language in the *Book of Discipline* regarding homosexuals is negative and should be removed, he argued, just

Healing by remembering

The accident destroyed her reason for living.

The moment before she had been perfectly happy and content. And why not? Her two sons were on the brink of adulthood. They were studious, ambitious and kind. They loved her and she did them. Their father was proud of them. Their life together was simple but good. Canada was their adopted country and their future seemed bright and hopeful.

The driver of the other vehicle ran a red light. Her sons were just coming home from a sporting event. Hopefully, they never knew what happened. Two lives snuffed out in a moment of time. How can life change so quickly?

Yet, this was not her only sorrow. Soon after the accident her husband left her. He married a younger woman. He wanted children again. She understood his need but her sorrow knew no bounds.

Helping those who grieve

We want to help those who grieve. But we are rarely comfortable when they express their sorrow. Sometimes we talk about an aunt or uncle we have lost some time ago as if that is supposed to help them in their hour of need.

Most often we try to change the subject and talk about other things. When they try to talk about their loved one who died, there is an awkward silence in the room. We do not look at them because their pain is so evident in their eyes. We hope it will not be too long before they get on with their lives...

A recent Ann Landers column said it best. There a bereaved mother expressed her hurt in not being able to talk about her son any more. She submitted a poem printed some time ago in Ann's newspaper column and requested her to run it again to alert others to the pain of not being able to talk about a loved one who had died. The author is Terry Kettering and it was published by the Bereavement Publishing Inc., in Colorado Springs, Colo.

The Elephant in the Room

There's an elephant in the room.

It is large and squatting, so it is hard to get around it.

Yet, we squeeze by with, "How are you?" and "I'm fine"...

And a thousand other forms of trivial chatter.

Getting Unstuck

Arlene Van Hove

We talk about the weather.

We talk about work.

We talk about everything else—except the elephant in the room.

We all know it is there.

We are thinking about the elephant as we talk.

It is constantly on our minds,

For you see, it is a very big elephant.

But we do not talk about the elephant in the room

Oh, please, say her name.

Oh, please, say "Barbara" again.

Oh, please, let's talk about the elephant in the room.

For if we talk about her death,

Perhaps we can talk about her life.

Can I say "Barbara," and not have you look away?

For if I cannot, you are leaving me

Alone... in a room...

With an elephant.

From isolation to contact

Shared pain is often easier to bear. But this sharing can only be helpful in a nonjudgmental and supportive atmosphere. Then healing can take place.

We need to listen to the above grief stricken woman talk about her two sons and her lost dreams. We need to sit with her as she recounts the sorrow she feels about their lives cut short when they showed such promise. We need to hold her hand as she talks about the grandchildren she now will never have. And we need to comfort her as she struggles to make another life for herself as a single woman. All of this is a way of "being" with her that lets her share her pain.

For most of us life's sorrows are felt more despairingly in isolation. Sharing our uncertainties, sorrows and fears allows us to face them with hope and courage.

This is what Jesus was asking of his disciples in the Garden of Gethsemane. They failed Him. Let's not fail one another.



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

as the church has tried to cleanse it of references that are racist or sexist. The book, which contains the denomination's bylaws, states that homosexuality is incompatible with Christian teaching. Lawson wants the General Conference to declare a moratorium on the negative language regarding homosexuals in the *Book of Discipline*.

Possible church split

He described the movement for inclusion of gays and lesbians as a continuation of the civil rights struggles of other groups in the United States — African Americans, women, the elderly, Latinos, the disabled. Like the civil rights

movement of the 1950s and 60s, this effort is nonviolent and rooted in faith, he said. "These are all baptized people."

"Someone will be leaving the denomination," Gregory Dell, a minister who leads a group that wants Methodism to accept homosexuality, told The Associated Press. There is a possibility of "a church split or substantial defection of members, churches, and clergy," according to a video sent to delegates by editors of *Good News*, a conservative denominational magazine.

The General Conference barred "self-avowed practicing homosexuals" from the clergy in 1984, and

in 1988 said that UMC clergy cannot conduct "ceremonies that celebrate homosexual unions." Those policies have been ignored or disobeyed by some clergy, sometimes without repercussions.

Sixty-eight clergy members conducted a lesbian union rite last year, but a California church tribunal decided to take no action against them. Conservatives filed charges two weeks ago against California Bishop Melvin Talbert, who said policies in local Methodist churches that foster "inclusiveness and justice" take priority over national church law.

Family/News

A treasure trove of artifacts

Intangible Things

Heidi VanDerSlikke

Last year I helped my mother spring clean her kitchen. My favourite part was organizing her large pantry cupboard. To the casual observer it may look like just so much clutter. But to me it's a treasure trove of artifacts from my childhood years. There's her favourite pot in which she cooked a roast beef nearly every week; the handmill she used to grind coffee beans on Sunday mornings, and the ever-present *Dr. Oetker* measuring cup which always seemed to be in use when I was growing up. Any of these items might not fetch more than \$2.00 at a yard sale, but in my eyes they are priceless.

Spring cleaning

Together we rummaged and sorted and straightened, until all the shelves were neat and tidy. Some articles went into the trash, some to the yard sale box, others were reassigned their spot in the pantry. But there was this one thing I just had to ask my mother if I could keep for myself. She was only too glad to be rid of it. And you should have seen the looks I got from my family when I brought it home and set it on the kitchen counter.

There it stood for two weeks — a little yellow ceramic coffee pot, circa mid-1970s. In its prime it held about six cups of coffee, made by pouring hot water through the *Melitta* cone and filter that sat on top. The pale yellow colour was fashionable in those days. It matched the daisies in our kitchen wallpaper, which contrasted smartly with the avocado green appliances.

A cracked pot

However, time and usage have taken their toll. Aside from being discoloured and slightly chipped, a network of hairline cracks creates a pattern as intricate as a spider's web across the belly of the pot. There were some remarks about it not being the only crackpot in our house. I finally stuck some cut flowers in it to justify having it on display. Nevertheless, I knew exactly what made that unsightly relic so special. It was the memory of all those cups of coffee I shared with my brother, Jim. My only sibling is 7 3/4 years my senior. In a way we both grew up like "only children." Yet there were things we went through together, and times when our lives were connected as only members of one family can be. Such a time was the year following my father's death in the summer of 1976.

I was twenty, and living with my mother. My brother and his wife lived just around the corner. Sunday afternoons I always had the house to myself. Often as not Jim would drop in right after lunch. I'd brew a pot of coffee in that little yellow pot. We'd sit and smoke cigarettes (it was the '70s, okay?), and swill coffee for a couple of hours. He would regale me with his escapades as a foreman at Stelco. I would try to impress him with tales of my administrative prowess in the Hamilton office where I worked. We would talk about absolutely everything and nothing in particular until the ashtray was full and the coffee pot empty. Then he would go back to his house and I would return to the weekend crossword.

It's been 15 years since I've had a cigarette, longer still since I've had a one-to-one, no-special-reason visit with my brother. We live many miles apart these days, and our lifestyles are quite distinct from each other. The little yellow coffee pot is collecting dust on a remote shelf in my kitchen. Every once in awhile I take it down and enjoy it. It's a keepsake of days gone by and a reminder of someone I still hold dear, regardless of the different lives we lead.



Heidi Van Der Slikke enjoys coffee breaks in Harriston, Ont.

B.C.'s independent schools win victory

James Kwantes

ABBOTSFORD, B.C. — Independent schools in B.C. have won a victory after the New Democratic Party government backtracked on a move to decrease funding to Christian and other religious-based schools, in the face of a massive protest campaign.

In its latest budget, the B.C. government removed public school teacher salary increases and other expenses from the cost base upon which independent school funding is based. Had the change remained, public schools would have received a funding increase of \$227 per pupil this year, compared to a \$2 per student decrease for independent schools, said Lee Hollaar, director of the Society for Christian Schools in B.C. (SCS-BC).

Letters flooded premier's office

He said the society is pleased with the reversal, which came after the "mettle" of independent school parents was tested. "There's a great deal of feeling and commitment to our Christian schools," he noted. Thousands of letters from parents of independent school students had flooded in to Premier Ujjal Dosanjh's office after the change.

But Hollaar expressed disappointment that forces within the NDP government tried to make the funding formula change, which came without consultation with the independent school community.

"A lot of energy, time and money was spent on something that should never have happened anyway," he said. "This was a needless exercise."

Most of the province's Christian schools receive a per student grant of \$2,865, or just under 50 per cent of the \$6,013 per student that public schools get. A smaller number of independent schools receive about 35 per cent of public school operating costs. All independent schools fund their own capital construction costs. Since 1977, operating grants for independent school funding have been calculated using the cost base of public school education.

But in its March 27 budget, the governing NDP reduced that cost base by excluding salary increases recently negotiated by the B.C. Teachers' Federation (BCTF), funding for a primary class size reduction program, and some administrative and substitute teacher costs.

The change caught SCS-BC and the Federation of Independent School Associations (FISA) by surprise because it was taken



BAYNE/STANLEY

B.C. Premier Ujjal Dosanjh

unilaterally, Hollaar noted. It only became apparent after independent school reps calculated that the provincial budget amount for independent schools was too low by about \$5 million.

B.C.'s independent schools, about three-quarters of which have a religious orientation, began to mobilize to oppose the decision. At Abbotsford Christian School, a three-campus school system that educates 1,150 students, more than 400 parents attended an emergency meeting and wrote appeal letters to politicians. The principal of Dashmesh Punjabi School, a school that educates kids from Abbotsford's Sikh community, even attended the meeting.

Extremely annoyed

"People are extremely annoyed with the government for proceeding with this change," school society chairman Jack Van Dyke noted at the time. "Any worry of tuition going up gets people excited."

John van Dongen, a Member of the Legislative Assembly for the Opposition B.C. Liberals, described the move as a "devious and underhanded" attack on parents' freedom to educate their children in schools that share their life outlook and values.

He said the move was designed to curry favour with the BCTF, the teachers' union to which all public school teachers must belong. A traditional supporter of the NDP, the BCTF has long called for the elimination of funding to independent schools, he noted.

"It's totally wrong to try to force everybody into public schools," said van Dongen, whose Abbotsford riding is a hotbed of independent schooling. The city is home to B.C.'s two largest Christian school systems, and the percentage of students in Abbotsford who attend independent schools is more than double the provincial average of nine per cent.

Independent schools save taxpayers millions of dollars a year by educating students for half the cost of public schools and by funding

construction themselves, he noted.

Hollaar said the formula change was also a surprise because it contradicted promises of open and transparent government that Premier Dosanjh made while he was campaigning for the NDP leadership. Dosanjh also promised during the campaign that he would maintain the current funding formula for independent schools.

Abrupt reversal

The NDP government's subsequent abrupt reversal on the funding issue seemed to indicate that other cabinet ministers had slipped the measure into the budget without the knowledge of the premier.

Hollaar and other FISA officials had met with education minister Penny Priddy on May 1 to express their disappointment and lobby her to restore the funding. Priddy told the independent school reps there was no money available to do that and said the change would be permanent, Hollaar recalled.

But the day after the meeting, Premier Dosanjh announced that the funding formula would be restored and said he had not been made aware there had been a change in the formula. Meanwhile, other cabinet ministers, including Priddy and Paul Ramsey, Treasury Board chairman and former education minister, told reporters they were aware of the change since the budget was introduced March 27.

For his part, van Dongen said he didn't believe Dosanjh's contention that he didn't know about the controversial funding change. He attributed the reversal to the "massive campaign" of pressure by independent school supporters.

At a second Abbotsford Christian School meeting on the issue, held the evening that Dosanjh announced the restoration of funding, relieved parents wrote thank-you letters to the B.C. government.

School chairman Van Dyke said some people, unfamiliar with independent schools appear to have misconceptions about them, believing them to be elite schools that only accept smart kids and don't have a provincially approved curriculum. This is simply not the case, he noted.

Hollaar said the episode, which received substantial coverage in the mainstream media, is a reminder that the independent school community must remain vigilant to maintain current funding levels. "We become a little sensitive when they start messing around with the formula," he said. The change would have affected 59,700 students at 350 independent schools.

Vacation Book Reviews

Sand between my toes

Collected and reviewed by Jeanette Romkema

Summer is here and with it comes travelling, barbecuing, visiting family and friends, walking along the beach, working in the garden, camping, fishing and many other activities. It is a time for renewal and a time to re-energize. The books I have chosen for this collection are all about the fun summer can bring.

A Seaside Alphabet

Written by Donna Grassby, illustrated by Susan Tooke

Toronto: Tundra Books, 2000

ISBN 0-88776-516-5 32pp

Fiction picture book for primary and older grades.

This alphabet book takes you on a journey along the always changing North American coastlines. Readers will marvel at the puffins prospering on Witless Bay, Newfoundland; a treasure hunt on Jewell Island, Maine; the wetland wildlife of Port Joli, Nova Scotia; and icebergs floating through Merritt's Harbour, Newfoundland. Complete with personal notes from the author, an extensive list of things to find throughout the book, a commentary for each painting explaining the visual information shared, and a list of all the featured locations chosen. A feast for the eyes and the spirit offering something for all ages.

I Love You the Purplest

written by Barbara M. Joosse, illustrated by Mary Whyte

San Francisco: Chronicle Books, 1996

ISBN 0-8118-0718-5 28pp

Fiction picture book for ECE - primary grades.

Night-fishing is the highlight of the summer for this mother and her two sons. Hours are spent collecting worms, getting the fishing gear ready and preparing their boat, but there is nothing that compares to the feeling of a fish at the end of the fishing line. Through poetic text and exceptional water-color paintings readers are offered a glimpse into the love between these three persons. One feels honored and challenged by the moments shared.



Salmon Summer

written and illustrated by Bruce McMillan

Boston: Houghton Mifflin Company, 1998

ISBN 0-395-84544-0 32pp

Non-fiction picture book for primary - intermediate grades.

Nine-year-old Alex, a Native Aleut boy, shares his joy and abilities in helping his father catch and prepare salmon for the cold winter months in Alaska. This authentic story is captivating in its outstanding photographs as well as its descriptive narrative of this summer activity. An engaging book which welcomes discussion around life in the north, North American native life, fish, migration and living in harmony with God's creation. Complete with an extensive glossary of terms, notes on the Aleut heritage and bibliography.

Sand in My Shoes

Written by Wendy Kesselman, illustrated by Ronald Himler

New York: Hyperion Books for Children, 1995

ISBN 0-7868-0057-7 32pp

Fiction picture book for ECE - junior grades.

After a summer on the beach the inevitable but dreaded moment arrives: "One last look, one last touch. One last climb up the dune. How can the summer be over so soon?" A young girl manages to say good-bye to everything before heading back to the city but not without thinking.

"We'll wait now, we'll wait always
And till then I won't lose
The shell in my pocket
The sand in my shoes."

A beautiful story which evokes memories of summers full of special times and special places. A playful sharing of an otherwise painful return.

Katie's Castle

written by Julie Lawson, illustrated by Frances Tyrrell

Toronto: Stoddart Kids, 1997

ISBN 0-7737-5899-2 32pp

Fiction picture book for ECE - primary grades.

When you spend a day with Katie on the beach you can expect to witness an artist at work. She builds castles that come to life with their shell windows, urchin warriors, secret treasures of moon snails, and moats of sandy hue. An entire world is created and re-created only to be swept away by the greedy tide. A lovely book which begs readers to make their way to a beach and enter their own magical world of sand and water. A great book for a camping trip.

The Raft

written and illustrated by Jim LaMarche

New York: HarperCollins Publishers, 2000

ISBN 0-688-13977-9 40pp

Fiction picture book for primary - junior grades.

Nicky has to spend the summer with his grandma in the Wisconsin woods. She calls herself "a river rat" and doesn't even have a TV! Just as the summer holiday looks totally hopeless Nicky discovers a raft nestled in the reeds along the river behind the cottage and the magic begins. The strange drawings on the wood and the time he spends drifting through the trees opens his eyes to the beauty of nature, the artist within himself and his grandmother's wisdom. A stunningly illustrated book with a soul.

The Relatives Came

written by Cynthia Rylant, illustrated by Stephen Gammell

New York: Aladdin Paperbacks, 1993

ISBN 0-689-71738-5 32pp

Fiction picture book for ECE - primary grades.

Every summer the family loads the car and makes a long road trip to visit their relatives for a few weeks. It is a time of endless talking, eating, hugging and laughing. Although it is always crowded, hot and noisy, the time to pack up always comes too soon. Award-winning author Cynthia Rylant captivates the magic of a family gathering with her authentic voice, while Stephen Gammell uncovers the playfulness of summer weeks when everyone is on holiday. A light-hearted book focusing on the beauty of community.



Vacation

Singin' in the rain

Karen de Boer

We get the same phone calls each spring. Our friends, wanting to know the dates we've booked for our summer vacation. Initially, we were flattered, then we realized they were timing their vacations as far apart from ours as possible. Apparently not everyone likes to camp in the rain.

We pack a Bible text for the week. Usually it's based on a theme. That explains reading Genesis 7, "Noah and the Flood," for the last seven summers.

Our kids think you're supposed to camp in the rain. We told them camping is an underwater sport.

Imagine their delight when they heard our church congregation singing a hymn that began "It rained on the earth forty days, forty nights." They thought we were singing a campfire song.

We consider ourselves experienced campers. So far we've experienced chasing our airborne dome tent through a campground, drizzling rain, trying to light a campfire with wet matches, pouring rain, being attacked by biting flies, rain at the beach, leaving all our tent flaps open during the rain at the beach, freezing rain, sleeping without pillows, and driving through the campground at 3:00 a.m. with a crying baby. Did I mention rain?

Our first family camping trip



HARRY DER NEDERLANDEN ILLUSTRATION

"Our kids think you're supposed to camp in the rain. We told them camping is an underwater sport."

set the standard for the years that followed. I spent a week packing and two days loading the Ford Tempo. After stuffing the kids into their seats, I climbed in through the passenger window, leaving one arm free to reach out and grab the remaining items from my husband. We drove with my face pressed sideways on the dash to accommodate the lounge chair balanced on my headrest.

Arriving at our campsite, my husband and I, naïve as new parents driving home from the hospital with their sleeping infant, bounced out of the van, telling our three preschoolers, "Stay inside and read your books while Mommy and Daddy quickly set up the tent."

Fortunately, my memory of the next few hours is blurred. I've all but forgotten the colony of

mosquitoes that descended on our campsite, the oppressive humidity, the sudden torrential downpour and the sight of my two year old poking a stick through the mesh of our collapsed, abandoned dining tent coupled with the realization that *I forgot to bring her toys*. We did what any civilized parent would do. We loaded up the kids and retreated to McDonald's. As we gulped down our Happy Meals,

one of the kids asked, "When you go camping do you get to eat here every night?"

Laughing at old mistakes

The following summer, we packed confidently, laughing at our previous years' mistakes. We'd forgotten toys! Ha, ha. We brought books to the beach thinking we'd get to read them! Ha, ha. We didn't own an axe! Ha, ha. And so it went, one laugh after the other, until, waiting at the entrance gate to the park the thunder crashed, the heavens opened and the rain came down.

"Nothing new for us!" we said through gritted teeth. "Been there, done that!"

This time when we told the kids to wait in the van, we promised them rewards and told them it would take half an hour before we were set up.

Two hours later, standing beside our collapsed tent, holding a soggy instruction sheet titled "How to Erect a Dining Tent in 30 Simple Steps," wearing mud covered shoes and rain drenched clothes weighing more than we did, we watched a family of six march past toting umbrellas, sporting splash pants, raincoats, knee rubber boots and whistling Dixie. We looked hopefully at each other and asked, knowing the answer as the question was formed, "Did you bring any rain clothes?"

Undaunted

Undaunted, we're already planning this summer's camping trip. Packing has become second nature. We wear sandals, shorts and tank tops for driving and immediately change into our rain gear when we arrive, packing our summer stuff for the trip home.

I don't even have laundry when we come back. I simply hose everything down, dry it in the sun and pack it away for our next trip.

We also pack a Bible text for the week. Usually it's based on a theme. That explains reading Genesis 7, "Noah and the Flood," for the last seven summers. This year we've chosen Isaiah 58:11 "The Lord will guide you always, he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail."

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offers
waters of life
pure and cool,
receives
anointing of
holy blue
from
heavenly sky.

Shall we lift it
to our lips
and
drink?

Ann Applegarth
Eugene, Oregon



CRATER LAKE PHOTO BY ED COOPER, STOCKFILE

Karen de Boer and her husband, Ron, live in rainy Kuchener, Ont.

Vacation

Impressions of India: Land of great contrasts

George Couperus

George Couperus, from Brighton, Ont., has gotten to know many people from India over the years. He and his wife, Grace, spent two years in Montreal, working as a host couple with the Seafarers Centre (run by the Quinte and Eastern Canada classes of the Christian Reformed Church).

There, writes Couperus, "the nature of our work gave us opportunity to meet people from all over the world. During these years we met many of the same people over and over again. The majority were from India, and over time many began to refer to us as father and mother. At first, when we began receiving invitations to visit India we did not take them seriously. But all the same I found that at one point I had over a hundred names, addresses and phone numbers from all over India — places where I knew we would be more than welcome. And so it was that last November I found myself a guest in India."

Here is an edited account of Couperus' trip to India, highlighting the sharp contrasts between India and Canada. AD

India is a land of great contrasts. There is great wealth and abject poverty. There is sophistication and simplicity. There is modern technology side by side with methods that were used ages ago. My visit was not so much being a

tourist, but more like a family visit. It allowed me to become fully immersed in a culture quite different from our own.

High-rises and shanties

Spend 15 minutes on a busy street in Bombay and you will see a Mercedes competing for space with ox-drawn carts. Gleaming high-rises with cardboard and plastic shanties in their shadow. Limbless beggars and women adorned with several pounds of gold. Garlic salesmen balancing three foot wide baskets on their heads, dressed Indian style, next to men in business suits and armed with leather briefcases.

Traffic in India, like England, is on the left. In Bombay it seems more like wherever there is an opening you dash for it. The best way to get around and the most economical is by auto-rickshaw. There are thousands of them. They have three small wheels, are powered by a two-stroke engine, and they steer and ride like an all-terrain vehicle. The roof looks like that of an old fashioned horse-drawn carriage and the sides are open with curtains in case of rain.

The driver sits up front with a bench for three passengers in the rear. He must have instant reflexes and be a mind reader to know what the guy in the vehicle next to him is going to do. A passenger needs a very strong heart. Space between cars, buses, people and cows is measured in inches.

Sometimes rickshaws double as school buses: the seat is removed to make standing room for at least 10 children.



George Couperus in native garb at Dharmasthala Temple, near Mangalore, India.

At rush hour, which is practically always, the air is blue with exhaust fumes. Before I left for India I foolishly ignored my wife's advice to bring some dark coloured clothing. Wearing what I did bring, I found it impossible to stay looking clean longer than five minutes.

After arriving in Bombay at 2:30 in the morning I made it to bed around 4 a.m. At 5:30 a.m., I was jolted awake by a noise which my sleepy mind first perceived as a motorbike revving up beneath my window. But as my head cleared I realized it was the Muslims' call to prayer. The sound came from huge loudspeakers on top of a high-rise building. This went on for five or 10 minutes. When silence

returned, the roosters decided to let us know a new day had begun. Since I normally rise between 5:30 and 6 a.m., I too decided to call it a night. The excitement of being in a new and different place made it impossible for me to sleep any longer.

Taking a shower however had to wait for a while, since in that section of the city the water would not be turned on till 9 a.m. It would be available for about two hours. Showers in most places I visited, consisted of a pail with water and a dipper.

My host, religious to the core, would do his puja (prayer and worship) after he had showered. He did this twice a day. In addition, we

ended up visiting a different temple almost every day.

Westerners can learn a lot from the seriousness with which these people worship. I don't know if this can be attributed to religion, but the people I came in contact with generally appeared to have a happier disposition. Many of the problems they face make our problems look small, but the general philosophy of "God is great" must help them in their attitude. Everybody always seemed to be happy to share what little they had.

Hole-in-the-wall shops

The streets in Bombay are lined with small shops. Every square inch is stacked to the ceiling with goods that even spill out to the street. In between these shops there are hole-in-the-wall enterprises, like someone doing ironing in a 5x10-foot area.

It is really amazing how many different ways there are of making a living, and also what people are willing to put up with. I watched three people move a pile of gravel. One filled a pan with gravel and handed it to another two feet away who in turn handed it to a person another two feet away who then dumped the gravel. In a land where there are too many people, this is perhaps the only way of giving a person the dignity of having a job. I know no one in North America would work an hour for what these three earned together in a 10 hour day.

Guests eat first

On my first day in India, I found myself eating lunch all by myself. When I asked why, I was told that



Contrasting homes: Well-off businessman Mr. Singh's residence (left), in Navi-mumbai; and the humble Patel family home (right).

guests were always served first. I told them that it reminded me of when I was a little boy and had behaved badly. My father would send me out of the room to eat alone.

After this the men always ate together and the women and children afterwards. Although people know how to use utensils like forks or spoons, most prefer to use their fingers. I prefer utensils, although there were times when I practised the saying: "When in Rome do as the Romans do." Many homes have a tap and sink in the eating area, but often one of the women would take me outside with a pitcher of water and pour it over my hands before and after eating.

One does not get up from the table while eating. On one occasion someone entered the room while we were eating. I began to rise to shake hands with him, but was immediately restrained.

Soon after my arrival, the family I was staying with wanted to take me to their native place, some 800 km south of Bombay. It meant an eighteen hour trip by bus. When I saw the bus, I began to have misgivings, and asked myself what I was letting myself in for. How could I survive 18 hours on that bus? Where would we eat? Where was the washroom facility? The seats did not look very comfortable.

But my worries were groundless. After an hour on the road we stopped for tea at a roadside restaurant. An hour later we stopped for gas. Three hours later at 9:30 p.m. it was suppertime. At 10:30 we were on the road again. Everyone reclined their seats and the lights went out. Sleep for me was no problem.

The flying bus

At 7 a.m. the next day we were once again on the road, or rather it seemed more like being airborne at times. The bus was twenty minutes late in leaving, and I guess the driver was trying to make up for lost time. With one finger on the horn and the gas pedal to the floor, the driver sent houses and trees flying past the windows. Man and beast always managed to step out of the way at the very last second. We picked up top speed going down hill in order to make it up the next climb. It made no difference if there was a hairpin turn at the bottom of the hill. Speed had to be maintained at all times.

Should we overtake another vehicle while going up hill, we would pass it, praying all the while nothing was coming from the other side.



An Indian wedding: sombre but colorful. Above, the wedding party (with George Couperus at left); to right, the groom on horseback.

Finally, we stepped out of the bus in the middle of a narrow country road. There were no buildings in sight.

But my friend's eight-year-old son seemed to know where we were. We followed him, disappearing on a narrow footpath into the woods.

After following this path for about ten minutes, we came to a fence surrounding some rice paddies. We climbed over the fence and continued on over the narrow dams between the rice fields.

This was not always easy. With all our luggage it was difficult to keep our balance. But it wasn't long before I saw the house. There was one more balancing act to perform as we crossed a creek over a single plank; then the final climb up to the house, and we were home.

Home was a house still under construction. My bed was a two-metre "coco-mat" on the concrete floor in a corner of the veranda. Next to me slept a man who neither spoke nor understood English. However, he snored in the same language we do — perhaps a bit louder. I wore earplugs the next night.

The hired man, his wife and two daughters lived in a one room house with walls made from sticks. Enough light filtered through the cracks, so that windows were not necessary. The cows and chickens were under the same roof, separated from the living quarters by a stick wall. Cooking eating and sleeping was all done on the same mud floor. Electricity was available when it worked.

Normally the girls did their schoolwork on the floor by the light of a small smoking oil lamp. The dishes were washed in the creek. It was the girl's chore to



carry water from the creek up to the house every morning before leaving for school. Although it is a lifestyle totally different from what we are used to, I felt at home. The people are content with what they have, and are always happy to share.

Close-knit families

One evening I was the guest of a Muslim family and was immediately attracted to their closeness. They accepted me as part of the family. The oldest brother, whom I know from Canada, was in charge of the clan. He told me his entire family lived on the same piece of property but in separate homes.

So it was that I had a guided tour of five different houses before we went to his home to share a meal. It was 7.30 p.m., and promptly as we entered the house there was total darkness. To conserve electricity the power is turned off state-wide for half an hour every day. People take this in stride, however: a pull on the cord and the generator sprang to life, bringing light to their homes again.

When we entered, there were about six women in the living area. I thought to welcome me, but when they saw me they hightailed it for the kitchen. I did not know how to react to this, so I followed them into the kitchen, assuring them that they had nothing to worry about.

It was time to eat. My friend, two of his brothers and myself, were served by the women. They stood over us with a pan of rice. As soon as we had emptied our plate they would fill it without asking. They certainly know how to cook a chicken really well.

What I remember best is the closeness of this family. During the table conversation, one of the brothers remarked of his other brother, that he was not only his brother, but his best friend as well.

understand, but for the two months he was home, he and his wife to be were never together. I did have them together for a photo opportunity, but it was even difficult to get them to sit close together, let alone touch each other. As soon the picture was taken they moved apart again. Yet, it is a foregone conclusion that they will spend the rest of their lives together as husband and wife.

I did have an opportunity to attend another wedding. The bride was a medical doctor, the groom a wealthy man from Northern India. They had not met before the ceremony. Although the groom's party was preceded with a band, dancing and fireworks, he looked as if he were being led to the gallows, sitting on top of his horse. The bride and her party proceeded on foot to the spot where the wedding would take place. She was crying most of the way and looked down at the ground. This is in stark contrast to North America, where the bride is supposed to look radiant.

Nevertheless, the divorce rate in India is less than two per cent. Is there something to be said for arranged marriages, where the entire family provides input?

Painful images

One of the most painful images I saw was while visiting the tourist area of Bombay called the gateway of India. There on a little platform on wheels a few inches above the pavement was the body of a man without arms or legs, dressed only in a soiled pair of undershorts. A container for coins placed beside him.

One of the men I visited, whom I had come to know in Montreal, had a daughter who had been stricken with a brain virus. Medication did not seem to help, so after the family spent most of their money exploring the options, she was operated on. Now, six months after the operation, this brilliant college graduate lay on a bed in their one-room apartment with feeding tubes in her nose. The medications she needs absorb most of the money the man earns as a sailor, and he is away from home for nine months at a stretch. The family of six have already had to sell their home and are renting out two rooms of their two-bedroom apartment to make ends meet.

India truly is a land of contrasts. I experienced some of the happiest moments of my life there, but also some of the saddest.

Wedding arrangements

I was invited to a wedding, but the people involved could not set a date. The man's bride to be had an older sister who was not yet married. The wedding could not take place before the older sister was married. The future groom came home for the occasion from Saudi Arabia. Unfortunately he returned as an unmarried man again, and will stay unmarried for another two years since his contract in Saudi is for that period of time. This is difficult for us to

George Couperus and his wife, Grace, live in Brighton, Ont.

Vacation

Taking walks

Sarah Eekhof

"Let's go," my mom whispered late one summer night as she crept down the stairs of our old house. She had just finished checking on my brother Chad and sister Lisa as they lay asleep in their beds.

"Okay," I replied quietly, tightening the laces on my black Nikes. "The lights are off in the camper. I think Grandpa and Grandma are asleep."

"Good," Mom smiled. "They would kill us if they knew we were still up."

"Walks became a way to freeze time, to take a break from life and get to know my friends without distractions."

We turned off the lights, waited a moment, then squeezed out the cracked screen door, holding our breath as it squeaked shut and latched with a loud click. We stole down the sidewalk for about a block, keeping our mouths still and our eyes fixed on Grandpa and Grandma's camper parked on the lawn behind our three-story house.

Terrible meat-loaf

As soon as we got out of earshot we let out sighs of relief and began to talk. First our words trickled out as we talked about Grandma's terrible meat-loaf and Chad's T-ball game, then they became a torrent as Mom spilled her frustration with Grandma's meddling, and I complained about Lisa's cold words toward me. We walked and walked, all the way around our small town, turning out along a quiet blacktop for about half a mile, over an ancient bridge and between a row of dark evergreens to a quiet cemetery.

Walks have always been an important part of my life. Growing up without a television, I often

took walks with my family. We kids would race ahead in the twilight, spinning around the cold grey poles of street signs, the long emerald grass of the lawns tickling our bare feet. Mom and Dad would walk behind us, holding hands and discussing income taxes and the Christian school.

In the winter, we would struggle into our mismatched snow pants and heavy jackets and pile onto the cracked wooden sled. Dad would pull us down the deserted streets that were coated with a thin layer of ice that glistened like a layer of diamonds in the orange glow of the streetlights. After our energy had worn him out, we would take turns pulling each other, running faster and faster until either the rider fell off or the puller slipped and landed with a loud crack on the ice.

Walking and talking

From the dull brown of August to the bright green of May, I walked the seven blocks to grade school. During recess my best friends, Carrie and Angela, and I, would walk around the soccer field and talk about the boys we were in love with and the girls we hated.

High school days rolled around and time for walking became more limited. Basketball games and history quizzes filled my thoughts until one sunny day in May when Mom received a telephone call at school, telling her that there had been an accident.

One week later, on another beautiful day, we buried my father in the small cemetery one half mile out of town.

Mom's parents drove in from Chicago for the funeral and parked their camper in our backyard for weeks. Mom and I began sneaking out at night to get some space and to breathe.

I loved the aura of forbiddenness, the tense knot that squeezed my stomach as we willed the door not to squeak and tiptoed



"We walked and walked, all the way around our small town..."

past the camper that cradled my grandparents, who were blissfully snoring through the silent defiance of their daughter as each night she escaped their suffocating sympathy and constant questions.

On those still summer nights, with the yellow moon illuminating the road between scarce street lights and the black shadows deepening the feeling of secrecy, my view of a walk changed from a sport to be raced through to a time out from the game of life. Time did not actually stop, of course, but everything else did. It was a time when no legal papers could be signed, no books read, no piano played, no basketball shots practiced, no driver's education book looked over, no phone calls answered. It was just me and my mom, strolling through the night while we talked.

Walks became more frequent throughout the rest of my high school years. I walked with my friend Mark around the track at the

YMCA while we discussed his low self-esteem, with Tracy around town after fights with her dad while we calmed her emotions, and down gravel roads around my boyfriend Joel's house while we contemplated our future. Walks became a way to freeze time, to take a break from life and get to know my friends without distractions.

I took my walk therapy with me to college. Here I walked with my best friend Trixi and we spilled our concerns for the future. I walked with my other best friend Chris and we debated the issues of women in church office and the ethics of journalism. I walked with Michelle and she became one of my best friends.

Walking with God

Last August I flew to England for a Serve mission project and while overseas my walks changed once more. I began to walk with God.

Each night as my British and American team members and I left the black and white double decker bus that served as our outreach center, we would walk the two miles back to the small houses of our English host families. Every night, while the others sang silly songs and laughed at each other's accents, I walked on ahead by myself and began to talk out loud to God.

Suddenly, my walks took on a whole new perspective. Not only was I breaking from the hectic run of life, but I was talking to the Judge of the race. I told him of my fears and desires, I confessed my weaknesses while asking for his perfect strength, and I quieted my heart from the cheap noises of the world to really listen to the music of my God.

I was not disappointed. When I listened, God spoke, but it was only a whisper so I had to distance myself from the chattering of my friends and walk alone with God. As with my friends, when I walked with God my relationship with Him deepened and I was refreshed with a new focus and reorganized priorities.

When I returned to the States, I filled up my college schedule with classes, work, and editing the yearbook. Walks once again took a back seat to tests, presentations, and deadlines.

Squeezing in a walk

Now I squeeze in a walk about once a week with some of my friends but my walks with God, though scattered frequently throughout my first semester, quietly faded as second semester's class overload gobbled up any extra minutes that I had.

I miss taking walks. I miss the breath of fresh air taken from routine and the gathering of thoughts they afford. I miss the talks with my friends about things that matter. I miss the quiet whisper of God that still comes but is muffled by the roar of books and papers.

Mom says that after someone you love dies, you have a choice to either live or die with them. She chose to live and so did I. But sometimes I need to quit living so much, to stop packing my schedule. I should slow down and take in the scenery while breathing in the aroma of God's grace. I should stop doing so much and start thinking about why I am doing it. I need to stop running and take a walk.

Sarah Eekhof is a student at Dordt College, in Sioux Center, Iowa.

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News

U.S. commission on international religious freedom singles out China, Sudan

WASHINGTON, D.C. (EP) — The U.S. Commission on Religious Freedom, created by the International Religious Freedom Act in 1998, released its first annual report May 1 specifying recommendations to the President, Congress and the Secretary of State "on how to address policy related to combating religious persecution and enhancing religious freedom."

The commission's 80-page report is an attempt to expose religious persecution in countries around the world and influence foreign policy regarding those countries. In the report, China and Sudan are singled out as "countries of particular concern."

Systematic persecution

"These are countries in which there are systematic, egregious, ongoing manifestations of religious persecution," said Rabbi David Saperstein, chair of the commission. The commission also singled out Russia as a country that honored religious freedom, but also showed signs of growing problems regarding the exercise of religion. "Russia reflected a completely different dynamic," said Saperstein. "We targeted Russia because there are so many religious groups in that country, and in many ways it is a litmus test for all the other new independent states that have sprung up after the collapse of the Soviet empire."

Regarding Sudan, Saperstein said, "We confront a situation in which the government in



Two nomad women watch over a herd of goats near their desert camp in northern Sudan.

Khartoum has conducted a 17-year civil war, a tragic and genocidal civil war that has taken some two million lives, and displaced four to five million more, mostly among the African Christians and traditional animists in the south. Religious factors play a major role in this war. The Arab Islamist extremist government is trying to extend Islamic law to the south and it's trying to impose its extremist interpretation of Islam on all other Muslims."

Saperstein also implicated the government of Khartoum in "crimes against humanity" because of their repeated bombing of civilian facilities, including schools, hospitals and churches.

"This war has got to end, and the U.S. government must act more effectively to end it," insisted Saperstein. "With the human rights situation in Sudan worsening, attacks on civilian targets escalating, and the prospect of new oil revenues fueling an intensification of the war efforts of the Sudanese government, more needs to be done as urgently as possible."

"Among our recommendations today is that the

United States should increase the amount of food aid it ships in outside the U. N. Operation Lifeline Sudan program in order to get around Khartoum's unconscionable flight bans in areas whose population it is trying to starve into submission," said Saperstein.

The report also suggests other policy changes effective against the government of Khartoum, including the imposition of economic sanctions "to bar the Chinese government's China National Petroleum Corporation from using U.S. capital markets to finance Sudan's new oil pipeline." Human rights groups in Sudan report that the discovery of oil has displaced thousands of Sudanese.

and that the sale of oil from Sudan helps finance Khartoum's war against the south. "Revenues from the pipeline, the Commission judged, insulate Sudan's repressive Islamic extremist regime from the impact of U.S. economic sanctions," stated the report, "and perpetuate the 17-year-old civil war that has already claimed the lives of 2 million Sudanese, mostly Christian and traditional religionists."

Severe violations of freedom

The commission also researched the situation in China "due to its severe and systematic violations" of religious freedom which worsened markedly during the summer of 1999 and the months following. China explicitly denies religious freedom to enormous amounts of people, including the 60 million members of the Communist Party of China, the 3 million members of the Chinese military and "hundreds of millions of minors under the age of 18, whose education the government monopolizes."

The report cited members of the growing Christian house church movement in China as particularly singled out for persecution. "Catholic and Protestant underground 'house churches' suffered increased repression; the crackdown included the arrests of bishops, priests and pastors, one of whom was found dead in the street soon afterward," the report stated. The

commission requested a fact-finding visit to China in order to witness and corroborate reports of religious rights violations, but the government of China did not respond. The commission then relied on eyewitness accounts and reports from embassies inside China to corroborate charges of religious persecution.

Regarding China's pending WTO membership and Permanent Normal Trade Relations (PNTR) with the U.S. the report acknowledged that free trade can foster a more open society and political system. However, the commission concluded that granting China special economic status is a bad idea. "With the possible accession of China to WTO membership and the question of PNTR for China before Congress as this report is issued, the increased religious persecution in that country is fraught with significance."

"Given the sharp deterioration in freedom of religion in China during the last year, the Commission believes that an unconditional grant of PNTR at this moment may be taken as a signal of American indifference to religious freedom. At this juncture it could be seen by Chinese people struggling for religious freedom as an abandonment of their cause at a moment of great difficulty. The Commission therefore believes that Congress should not approve the grant until China makes substantial improvements in respect for religious freedom."

Reformed Churches affirm confession but allow wider interpretation

GRAND RAPIDS, Mich. (REC) — Two years ago, the synod of the Reformed Churches in the Netherlands (RCN) came to the conclusion that C. J. den Heyer, Prof. of New Testament at the Theological University of Kampen, had been too careless relative to the confessions. The controversy was triggered by den Heyer's book on the doctrine of reconciliation. He suggested that in a strict sense the Bible did not teach that we are reconciled to God through Christ.

No judgment of den Heyer

In an April 3 decision, the RCN affirmed the teaching that God reconciled himself to the world in Christ, but they made no further judgment concerning den Heyer. His statements, they said, were allowed within the academic freedom allowed by his appoint-

ment to the faculty of Kampen.

"With the Scripture, the Church confesses that God in Christ reconciled the world with himself," the RCN synod declared. "In the life of Christ, in his death and in his resurrection the church experiences the loving attention of God and his reconciling acts for humanity." Citing Romans, Mark, Galatians and John, the synod resolution affirmed the biblical basis of the reconciling work of Christ. Synod Moderator J. W. Doff noted these were adopted almost unanimously by the RCN in its contribution to a later discussion with the three churches with which it is proceeding towards union.

Nevertheless, there were strong protests from the more confessional side of the RCN. Officially there were 87 objections to or comments on the 1997 decision. Within the RCN, the *Confessional*

Reformed Council wrote that the majority recommendation before synod disturbed them. It felt justice was not done to the many objections raised in the churches.

A minority report to the synod also called for a firmer stand. The RCN has a confession, this report argued, and it should stand by it. If it wants to change the confession, then it must do so. The authors pointed to a 1976 decision involving Prof. Wiersenga. In that case, the synod stated that Wiersenga's position was an unacceptable denial of the confessions. Unless the RCN wished to overturn the Wiersenga decision, this report said, it must say the same for den Heyer.

The majority report, however, argued that the 1976 decision was still authoritative and was not reversed. It argued instead that since 1976 the variety of understandings

of the faith had increased in the church, blurring the boundaries of the confessions.

Decision challenged

Persons outside the RCN also challenged the decision. The secretary of the *Reformed Alliance*, a group within the Netherlands Reformed Church (NRC), said the decision proved that the RCN had become a pluralistic church. The union process involving the RCN and NRC, complained the secretary, J. van der Graaf, is forcing the members of the *Reformed Alliance* into a union with this changed, pluralistic church.

Editors of *Centraal Weekblad*, pointed out many other complicating factors. Kampen is to be one of the three universities that will train pastors for the future united church. However, Kampen is the only school whose faculty is under

synodical authority. The other two faculties fall under the supervision of the state universities of which they are a part. So Kampen symbolizes what will be allowed elsewhere. It is, therefore, no wonder, the editorial pointed out, that the *Reformed Alliance*, for example, is very concerned about the RCN decision. It is no longer simply an internal RCN matter.

The RCN has practically none of its defining characteristics left. *Centraal Weekblad* observed. Even with Reformed confessions in its basis, the church will include many theological opinions. Scarcely any church discipline remains. Some on the liberal side think this is alright, the editorial pointed out, while the more orthodox believe that it is necessary to be united on the basic tenets of the faith.

Comment

Pastor or con-artist? Leadership problems in Korean church

Dear Elizabeth,

For the past year, I've been attending an English worship service that operates under the auspices of a mother church, a well-established Korean Presbyterian church. We have 30 regular members, 20 of whom are Koreans.

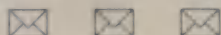
Things had been fine for a year, but the church is now ready to come apart at the seams. Most of the Westerners are angry at Steve, a self-proclaimed pastor who bought a Ph.D. over the Internet, has a questionable ordination and couldn't spell "theology." We want him to resign because of incompetence and poor leadership. Those who support Steve argue that anyone opposed to him is opposed to the office of pastor. I'm seen as a ring leader even though all opposed to Steve have their own reasons.

Trouble has been brewing for a year. Steve can't lead, and one of the other members has taken the reins while Steve still collects his part-time salary of \$900 a month. We accepted that with some reservation. But when a couple in the church wanted their baby dedicated and baptised, we Reformed types pointed out that "dedication" and "baptism" are theologically incompatible events. Steve hemmed and hawed but decided to do both anyway.

Well, I lost it. Everything that had been building up for a year came out. I called him a fraud and told him that he got the job as pastor only because the Korean leaders of the mother church can't speak or understand English. The next day, battle lines were drawn.

Some of those opposed to Steve tell me to calm down. "Yes, Steve is a joke, Dirk. But you gotta speak the truth in love," they say. I don't buy this. I lost my temper with Steve and I feel bad about that, but at the same time I see a fox in the hen-house who's gotta go.

Any ideas, Elizabeth?



Dirk

Dear Dirk,

Dirk, you don't think love is necessary here? What's the point of speaking the truth unless there is love? You obviously care a great deal about this particular congregation, or you wouldn't trouble yourself over the lack of leadership it's experiencing. But you're walking on very thin ice here. First of all, you are an outsider and no matter how great a portion of the congregation is "Western," as you call yourselves, it is still a Korean church and Koreans have different ways of dealing with conflict. You need to respect their ways and learn from them as long as you are a guest in their country.

Secondly, Dirk, I don't know you all that well, but I know you well enough to say that you do tend to speak first and think later. A little reticence might serve you well.

And thirdly, what is it about theology that gets us "Reformed types" so hot under the collar? You say you lost it. Isn't that a bit much? I think what you need to ask yourself is this: does your salvation depend on it? If yes, then it's an issue worth starting a reformation over. If not, then relax a little and start a study group on baptism and teach your fellow church members the theology you feel they ought to know.

Finally, Dirk, I've seen too many people hurt by the terrible things said when church members think their pastor isn't doing the job the way they think it should be done. I'm not saying pastors are infallible. But I am saying they take the brunt for whatever goes wrong in a congregation, and I think it's high time we Reformed types stop arming ourselves with self-righteousness and learn to act with grace and in Christian love.

Does this help?



Elizabeth

Dear Elizabeth,

Culture is not to be overlooked, Elizabeth, but you wouldn't go so far as to say that culture supersedes the authority of the Bible, would you? What irks me about Korean Christianity is that it holds up pastors as gods.

This is wrong, and it's not wrong because it's not Western; it's wrong because it runs contrary to Scripture. Steve believes he is accountable to no one, and that anyone who questions him shows disdain to the office of pastor. If anything, the opposite is true. We have so much respect for this office that we're angered that someone like Steve could wind up as a pastor.

Second, who is to say that love isn't being shown even at times of discipline? We're looking out for a body of believers that is being led by a con-artist. Steve tricked a Korean church with the aid of some impressive-looking sheets of paper and a language barrier, but over the course of a year has proven himself unreliable. Yet he won't budge, even though others have shown him his errors. He threatens to kick anybody out of the church who would take his title and salary away. If anything, his behaviour shows contempt for what the Bible says about his office.

What's causing what you call a lack of love in our church, Elizabeth, is not the eerie chill of loveless Calvinists, but a person who sees himself as beyond reproach.

Dirk



Elizabeth Salomons
egs@smarti.com

Two
Under
35



Dirk Schouten
dbschouten@netscape.net

Dear Dirk,

Hold it, Dirk. It's your fellow church members who said you're not speaking with love, not me. I'm just repeating what you told me. And I'm reluctant to say you're in the right, Dirk, because I don't know the other players. I only have your side of the story.

If other members of your church who are also opposed to Steve are telling you to calm down, then you're only going to continue to alienate yourself if you continue in this manner. In the presbytery system — a system of church government by which both the CRC and the Presbyterian church govern themselves — the highest authority is the council of elders. It's up to them, not you, to kick Steve out, and there isn't much you can do about that, Dirk. The church is not a democracy, and you can't hold a mutiny whenever someone makes you angry, regardless of whether or not that anger is justified.

Don't get me wrong, Dirk. I'm just as hot-tempered as you are, and I don't usually run away from conflict when it concerns an issue about which I care deeply. But after thirty-some years of watching the denomination in which I grew up split itself into little pieces over the women in office issue — which, as you recall, was all about Scripture too, wasn't it? Or was it? — I have no stomach for such battles.

I've concluded these struggles are all about power, which is really sad since Jesus said it was the meek who will inherit the earth. You need to ask yourself, Dirk, does it really matter? On that day when you stand before your Saviour seated on his throne, and Steve is standing beside you, will you say the same things to Steve that you're saying to him now?



Elizabeth

Dear Elizabeth,

I don't consider myself free of blame in this whole mess. Just the other day a bunch of us got together and talked about how this fiasco has illuminated our weaknesses and limitations. Everyone had a chuckle when I said I had to calm down. I don't usually get this angry. It has a lot to do with Steve's claims to full authority.

One other point. This e-mail dialogue has taught me a lot about story-telling, especially the importance of detail. Your responses showed me that there were many things I didn't mention to you. For example, the church allowed us to run this worship "Western" style and we have a team of leaders rather than a consistory. And there was much more I didn't add. I wonder how you would have responded if you had the full story.

Last night, I wrote Steve an e-mail. It was strong, but I balanced it by apologizing for getting angry on the phone and complimenting him for his abilities. My buddies, Rick and Jim, read it over. They liked it, so I sent it off. As for life on the new earth, I know Steve will be there and that we'll get along better. I could see us teaching English classes in the morning and, in the afternoon, teeing it off on the first hole of a golf course that overlooks the Sea of Japan.

I'll talk to you next month,

Dirk

Elizabeth Salomons is a freelance writer who lives in Vancouver. Dirk Schouten teaches literature and writing at Kosin University in South Korea.

News Comment

Nose for News



Bert Hielemans

COMPUTERS. MARVELOUS INSTRUMENTS. Especially in a world that is starved for love. How else can a virus with the beguiling name "I Love You" cause so much damage? It is now estimated that 45 million users and up to 80 per cent of government businesses were affected by this cleverly labelled plague. It seems that everybody wants to find out who it is that loves us, especially since the faith that God loves us is no longer part of people's common experiences.

Computers are terribly vulnerable instruments because their e-mail platform is a monoculture. Microsoft, recently convicted of being a monopoly, dominates with Outlook which is used by 90 per cent of that market. As a result, its software has become extremely hazardous.

Of course, Microsoft denies any liability, saying that it is as little responsible for this virus as General Motors is for a drunken driver, but that is a lame excuse. If any one auto maker had such a large share of the market and its cars had even a minor defect, that company would rapidly lose its buyer appeal. This may well happen to Microsoft, with its share value now being more than a bit soft. It suffered a 50 percent decline, bumping Bill Gates from being the richest man in the world.

Perhaps Microsoft should name this part of its business not Outlook but Look-out. Makes for interesting times. Name me a time when somebody in a poor neighbourhood in Manila could throw the world into chaos. This incident shows that computers are truly public property, and its continued existence presupposes a genuinely benign human spirit, where everybody is considerate and nobody messes with this universal system that has become all-pervasive in our own day-to-day life.

THE APPEARANCE OF THIS BUG — and many others to come — is definitely a sign of rebellion against the omni-presence of these machines which has made junk mail, telephone soliciting,

and a host of scientific experiments possible. Be assured that there always will be clever minds out there, young usually, foolish perhaps, who dare to fiddle with something that can put the entire world on edge.

That's OK with me, as long as they don't tamper with the devices that control the launch of missiles. And that too is a distinct possibility, scary as it is. Perhaps this is the reason why the FBI is so concerned: not only does this interfere with the holy grail of business, but the security of the entire world may be at stake.

Yet, I cannot help but be amused that some unknown whiz, by fiddling on a keyboard at home anywhere in the whole wide world, can poke a spoke in the wheels of commerce and make it stumble for a few hours. Already Lloyds of London has gone so far as to call computer viruses "the single biggest insurance risk of the 21st century." I wonder whether this celebrated technology, which has driven the stock market crazy and made a million millionaires almost overnight has no more substance than the thin air through which it whizzes at the speed of light.

IN MY MIND AN ALMOST preposterous question pops up: Are computers really a blessing? I came across a description of a new book with the provocative title: *The Age of Spiritual Machines: When Computers Exceed Human Intelligence*. The author, Ray Kurzweil, argues that we are not far from the day when we will be able to download our brains onto computer disks. Just think about it: having a wire attached to the seat of your being, wherever that is, a female plug for women and a male plug for men, (or more likely the other way around) which then will store our intelligence, emotions, feelings and thoughts for a permanent record for posterity — the ultimate in brain picking. I assume that computer people see the brain as the seat of all being. After all, the computer is nothing but an unemotional, rational, ultra-logical, mathematical instrument, able to

defeat the best chess player in the world, it is a super-knowledge machine but totally wanting in wisdom.

In another book, *The Heart's Code*, Paul Pearsall says that not the brain, but the heart is the vault of emotional memories and energy patterns that give us our personality. He relates cases of heart-transplant recipients who have taken on the tastes, attitudes and even memories of their donors. It seems that the heart has its own brain, separate from the brain in our head. "The heart," so says Pearsall, "may define the essential character of our whole existence."

Another development, thanks to the computer: U.S. scientists have cloned calves with chromosomes that show evidence of a "fountain of youth" effect. Dr Robert Lanza of Advanced Cell Technologies, said that: "We could seed heart cells on to a biodegradable scaffold and grow them to a substantial size. That could then be used to fix a heart like you fix the tire of a bicycle."

I AM QUITE SURE THAT very few Christians realize what is all at stake here: we have entered an age in which science and technology have begun to accelerate so rapidly that the very nature of our existence is at stake. Our sense of what is real is about to be shattered. It seems to me that we are witnessing a technological recreation of heaven and earth.

We now have the sheer power to dominate nature, for good or ill, for technological abundance or nuclear perdition. We have now the knowledge and expertise to fashion creation in our own image in the form of a virtual heaven which we can populate with demons or angels of our own invention. We now have the technological know-how, through bio-engineering, to reshape the human being into an artificial entity, where human and machine will merge.

The distinction between down-to-earth reality and virtual reality, between technique and myth, between body and soul will evaporate, and with it we will lose or diminish the image of God. Instead we will be fashioned more in the image of God's Adversary, the Prince of this World, the Great Deceiver from the beginning. Those who know the Bible, even superficially, know the outcome, know that the heart is at the heart of life. Jesus's own words are (Matt. 15:19): "For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness,

slander." So brace yourself for major upsets to come.

TALKING ABOUT BODY PARTS reminds me of my nose. This year I had an allergy attack and for days my nose ran and my eyes stung. I drank 10-15 glasses of water per day trying to flush the allergy out of my system. The bright blossoms and tender green leaves of spring are supposed to signal a season of joy and renewal, but for me it heralded a season of wheezing and sneezing. It hit me right after I had contracted a throat infection, probably the result of a tender embrace from one of my grandchildren, who are daily exposed to these evil substances at school and so have become more or less immune. But they still carry the bugs and could have imparted them to me when kissing me welcome or goodbye during the Easter season.

It is really nice to be so loved by them, and, actually, I don't mind the occasional infection in this way my immune system is strengthened and better able to withstand a future attack. So, with my resistance down, I joined the 30 per cent of adults and the 40 per cent of children who now suffer from allergic rhinitis, the nasal congestion and itchy eyes commonly called hay fever. When I was a kid, I had never heard of allergies. Today they are as common as...as... the cold. It's a real epidemic out there and something in the way we live has given rise to more allergies.

Many culprits have been proposed, including pollution and changes in lifestyle. The most startling possibility: Allergy may be caused by the success of modern life: with us being more hygienic, with indoor plumbing (those with outhouses have less trouble!), immunizations, and antibiotics, the human immune system has run out of things to do. That's why I welcome the odd throat infection, it gives my immune system work and keeps it on a

war-footing. I categorically refuse to take antibiotics for minor infections, believing that my body can fight them.

This reminds me of an overnight stay in the hospital some years ago for some corrective surgery on my nose which had two twists in it, due to a childhood mishap. When I was placed on intravenous antibiotic, I kept on pulling the plug, to the great annoyance of the night nurse. The day nurse was different: I was sitting up in bed, and for some reason had a pillow between my covered legs. Her remark: "You must have something really big there," left me speechless for once.

A MORE SERIOUS MATTER IS ASTHMA, which has doubled in the last 20 years. The *Atlantic Monthly* devoted an article to this affliction. It cites the same causes: modern hygiene practices and antibiotics that "foreclose the need for the young immune systems to tackle microbial and parasitic challenges."

Said one specialist: "Just as you need to use your eyes to develop sight and your legs to develop the muscles to walk, your immune system develops through its experience. By legitimately protecting our kids from dangerous infections we may have kept part of their immune system from maturing." Kids in Africa and Asia are repeatedly infected and unlikely to contract asthma and allergies. This doctor said that an astonishing 40 per cent of children are given antibiotics for a period of a month or more in their first year of life. Diet too may have something to do with it as well as lack of exercise: kids need outside air and lots of strenuous activity, which makes them take deep breaths, pushing out all that stale stuff.

The Hielemans will be in Minnesota and Iowa from May 16-31, attending a graduation, a birthday and choir and dance performances by grandchildren. They usually dwell in Tweed, Ont.



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Classifieds

Classified Rates	Births	Anniversaries	
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<p>Thank You</p> <p>"O give thanks to the Lord, for He is good; for his steadfast love endures forever" (Psalm 107:1) The children, grandchildren and great-grandchildren of GERRIT JAN and AALTJE ROSEBOOM would like to thank God for blessing our parents with 55 years of marriage on April 7, 2000. We celebrated with family and friends at Grace Christian Reformed Church, Welland, Ont. with an Open House. We like to thank everyone who came for their flowers, cards and best wishes and for making their day so special.</p>	<p>Birthdays</p> <p>We are happy and thankful that our mom, MRS. ELIZABETH VAN HARMELEN hopes to celebrate her 90th birthday on June 5, 2000, the Lord willing. We praise the Lord for her health and for all she has been for us, her grandchildren and her great-grandchildren. We wish her a wonderful time with family and friends! Correspondence address: TT 407, 7900 McLaughlin Rd. S., Brampton, ON L6Y 5A7</p>	<p>35th Anniversary</p> <p>1965 June 5 2000 Wedding text: "And Jesus was also invited." (John 2:2a) With praise and thankfulness to God, we announce the 35th wedding anniversary of our parents, WILLIAM and FRANCINA EEKHOF (nee DEGROOT) We wish you many more years of happiness together. With all our love, Janet & Harry Schut - Woodstock, Ont. Tracey, Amy Bill & Tracey Eekhof - Peterborough, Ont. Debby & Duane Deinum - London, Ont. Spencer, Jessica, Nolan Karen Eekhof - Tavistock, Ont. Home address: PO Box 759, Tavistock ON N0B 2R0</p>	 <p><i>Congratulations to Pier & Dieuke Keizer on their 60th anniversary.</i></p> <p>St. Anna Parochie Edmonton the Neth. Alta 1940 May 30 2000 The children, grandchildren and great-grandchildren of PIER and DIEUKE KEIZER (nee POSTMA) are thankful to the Lord for the blessing He has shown to our family by letting us celebrate with them their 60th wedding anniversary. Jasper & Alice Keizer - Edmonton, Alta. Darren, Janis (Skylar), Ryan Grace & Erv Hoffman - Devon, Alta. Howard Hazekamp, Robert & Yvonne Hazekamp (Mallory, Bradley, Rebecca), Jacki & Dennis Olafson (Brett) Pete & Jean Keizer - Comox, B.C. Karen & Danny Fust (Tyson, Brooklyn), Kathy Renie & Don Martin - Islay, Alta. Chris (Orry), Joanne & Don Elly Vos - Edmonton, Alta. Carrie & Ron VanderMey (Nicholas, Spencer, Janelle), David & Aline Margaret & John Bakker - Edmonton, Alta. Nicole & Matthew Bastura, Melissa, Mark, Michael Mike & Cathy Keizer - Edmonton, Alta. Jordan, Joshua, Amy, Kyra An Open House was held at West End Christian Reformed Church, Edmonton on May 27. Home address: 9602 - 153 St., Edmonton AB T5P 2A3</p>
<p>For Rent</p> <p>One bedroom apartment for rent. Fridge, stove and some furniture included. Beautiful setting, separate entrance, Fonhill area. Call 905-892-9515 for details.</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Name Change: Effective May 1, 2000, the First Christian Reformed Church of Victoria, B.C. has changed its name to Victoria Christian Reformed Church.</p> <p>Call Extended: Call extended to Rev. J. Poelman of Smithers CRC, B.C. to Westmount CRC, Strathroy, Ont.</p>	<p><i>Consider placing a Personal Ad. \$16.00/column inch per insertion. One time set-up fee is \$35.00 for a box number. GST is extra.</i></p>	<p>Obituary</p> <p>Rotterdam Brampton the Neth. Ont. May 24, 1923 - May 3, 2000 "Give thanks to Yahweh, for He is good, His love is everlasting!" (Psalm 118:29) The Lord graciously took home my beloved husband of almost 49 years, JACK VANDERKOOY after a long struggle with Alzheimer's. Lovingly remembered by his wife, Bep Vanderkooy (Kurpershoek) and his children: Alice Vanderkooy - Toronto Jack & Joan Vanderkooy - Richmond Hill Kaes & Cory Vanderkooy - Peterborough Herman & Vanderkooy - Guelph Minam & Richard Hellings - Waterloo Paul & Susan Vanderkooy - Grand Rapids, Mich. Dear Opa to 20 grandchildren. Correspondence address: Mrs. Bep Vanderkooy, 7900 McLaughlin Rd. S., HT 604, Brampton, ON L6Y 5A7</p>

Home Sweet Classifieds!

Classifieds

Anniversaries

With praise and thanksgiving to our Heavenly Father, we wish to announce the 50th wedding anniversary of our dear parents, grandparents and great-grandparents

REV. DICK and ALICE LOS

On June 11, 2000, we also celebrate Dad's 50th anniversary of ministry in the Christian Reformed Church.

To celebrate these occasions, there will be an Open House on Saturday, June 3, 2000, at 2-4 p.m. in the Listowel CRC, 345 Elizabeth St., Listowel.

Congratulations, Mom and Dad!

Much love from:

Manan & Keith Knight - Guelph, Ont.

Enka & Jonathan Bakker

Elise & Paul Bosscher (engaged)

Lauren, Bethany, Alison

Joyce Geleynse - Inkerman, Ont.

Luke & Phyllis Geleynse (Andre, Anthony)

Emily & Derek Don (Rachel)

Bart & Rachel Geleynse

Reuben & Karina Geleynse

Joel

Irene & Carel Geleynse -

Flamborough, Ont.

Martinus, David, Maria, Alexa

Liesje VanZwol - Waterdown, Ont.

Jessica, Karina, George

Bill & Ingrid Los - Listowel, Ont.

Robin, Rosanna, Derek, Meghan, Janelle

Chris & Nell Los - Woodstock, Ont.

Kevin, Amy

Dad, you have given this blessing to many congregations over the past 50 years. Now we would like to give it to you and Mom.

"The Lord bless you and keep you. The Lord make his face shine upon you and be gracious to you: The Lord turn his face toward you and give you peace."

(Numbers 6:24-26)

Hamilton Burlington
Ont. Ont.
1960 June 18 2000

"For as the heavens are high above the earth, so great is his steadfast love toward those who fear him."

(Psalm 103:11)

With joy and thanksgiving to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents

BILL and ALICE TEBRAKE
(nee VISSCHER)

We thank the Lord for his faithfulness and grace that he has shown to them and pray that he will continue to bless and keep them in his loving care.

Jane & Gerald Visser - Barrie

Jennifer, Amy

Gerald & Sonya TeBrake - Burlington

Rebecca, Joshua, Emily, Leah,

Hannah, Victoria David

Marlene & J. P. Hoekstra - Burlington

Sarah, Stephanie, Peter, Matthew

Jim & Melinda TeBrake - Ottawa

Brandon, Julianna, Lauren

Please join us in celebrating at an Open House on Saturday, June 17, 2000, D.V. from 2-4 p.m. at Trinity Christian School, 650 Walkers Line, Burlington. Best wishes only, please.

Home address: 4473 Guelph Line, RR 2, Milton ON L9T 2X6



We congratulate Herman & Grietje Westendorp on their 70th anniversary

Kampen Brockville
the Neth. Ont.
1930 2000

"The Lord is thy keeper, the Lord is thy shade upon thy right hand."

(Psalm 125:5)

On June 5, 2000, we hope to celebrate, the Lord willing, the 70th wedding anniversary of our parents, grandparents, and great-grandparents

HERMAN & GRIETJE**WESTENDORP****(nee IJZERMAN)**

"This is the day that the Lord has made, let us rejoice and be glad in it."

(Psalm 118:24)

We, your children, thank our Heavenly Father for the many years of blessings, trust, faith, that you have taught us. Whether in our laughter, or in death, you held us up and together with your prayers and your faith in your Lord and Saviour and by so much love and kindness to us and to your fellow man.

No matter what the years have brought One thing is true, now as then, All throughout their married life The Lord has been with them.

May God continue to bless you, Dad and Mom, in your daily walk in life.

Your grateful children:

Trudy († 1998) & Henry Weistra -

Lethbridge, Alta.

John & Alice († 1988) Westendorp -

Kingston, Ont.

Harold & Ann Westendorp († Susan

1995) - Brockville, Ont.

Grace & Jake Van Dyk - Lethbridge,

Alta.

Herman & Ann Westendorp -

Dunnville, Ont.

Bill & Margaret Westendorp -

Brockville, Ont.

Hennie & Harry († 1995) Cretier -

Kingston, Ont.

Harold Westendorp - Brockville, Ont.

Cobie & Robert Kooistra - Kitchener,

Ont.

Joe & Claire Westendorp - Kingston,

Ont.

Corrie & Stan Norman - Plano, Texas

Best wishes and God's special love from

your 32 grandchildren and

38 great-grandchildren.

The children will have an Open House

for their parents on June 10, 2000, from

2-4 p.m. at the Fellowship Hall of Bethel

Christian Reformed Church, 117 Wind-

sor Dr., Brockville, Ont.

All friends are heartily welcome.

Best wishes only.

Home address: RR 4, Brockville ON

K6V 5T4

Onatwedde, Gr. Duncan
the Neth. B.C.
1940 May 18 2000

With much joy and thankfulness to our Heavenly Father, we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents.

HISKE & MARCHIEN
SIEBRING-HULZEBOS

We are thankful to the Lord in being faithful to them for these many years. We pray that the Lord may keep them and be very near them for the remainder of their earthly journey.

Thank you, Dad and Mom, Opa and Oma - we love you!

Hermien & Gerry Wikkink -

Cobble Hill, B.C.

Bill & Tracey, Harold (†),

Roger & Julie, Wilf & Natalia

John & Sharon Siebring - Duncan,

B.C.

Steven, Tony

Al & Cindy Siebring - Duncan, B.C.

Pieter, Joanna, Kristina

And much love from your ten

great-grandchildren: Martin, Jessica,

Darren, Alisha, Andrew, Amanda,

Caleb, Emma, Josie, Angela.

Home address: H. Siebring, 1015

Trunk Rd, #11, Duncan BC V9L 2S3

Obituary

"Jesus lives, and so do we" ✓

WILHELMINA (PIM) VAN ANDEL
(nee FERNHOUT)

went to be with her Lord on May 2, 2000, seven days before her 90th birthday.

She was predeceased by her husband, Hendrikus, in 1984.

She was a loving partner to her husband and a strong supporter of his ministry in the Christian Reformed Church. She was also the focal point of a large circle of children, grandchildren, extended family and many friends. We gave thanks to God for her life with us and her new life in heaven at a memorial service on Sat. May 7, in the New Westminster Christian Reformed Church.

Fred & Sonja Van Anel -

New Westminster, B.C.

Janet & Ralph Laninga -

New Westminster, B.C.

Winnie & Neil Vriend -

Neerlandia, Alta.

Henk & Vicky Van Anel -

Edmonton, Alta.

Morris & Arlene Van Anel -

Bumaby, B.C.

Alice and Al Wolters - Hamilton, Ont.

Benita Van Anel & Albert VanderMey

- Surrey B.C.

as well as 18 grandchildren and 36

great-grandchildren.

Anniversaries

Andijk Ayimer
the Neth. Ont.
1945 June 13 2000

"...walk worthy of the calling with which you were called." (Ephesians 4:1b)

To God be the Glory, and to Him be all the praise! It is with joy and thankfulness in our hearts to God for His covenant faithfulness in being able as a family to celebrate the 55th anniversary of the marriage of our dear parents

**MARTIN and NEL WEVERINK**
(nee TENSEN)

"I will praise the name of God with a song. And will magnify Him."

(Psalm 69:30)

We, their grateful children, grandchildren and great-grandchildren are thankful for the 55 years they have been together and we pray that God may continue to bless them and uphold them in the future.

Theresa & Neil Van Gorp

Michael & Gwen Van Gorp (Elisha,

Joshua, Jonathan)

Julie & John Bouwers (Rachel,

Hannah, Nathaneal, Elizabeth,

Naomi, Abigail)

Patsy & Scott DeJong (Jesse,

Aaron)

Janice & Joel Dykstra (Christina,

Sjouke)

Sharon & Cliff Hodgkinson

(Andrew, Keziah)

Marianne Van Gorp & Rob

Langendoen (engaged)

Hank & Louis Weverink

Lisa & Mike DeKok (Griffin)

Christian & Karen Weverink

Dawn Weverink & Kevin Streutker

(boyfriend)

Len & Jane Weverink

Ingrid & Andrew Zomerman

Eileen, Jennifer, Valerie, Bradley

Weverink

Marian & Henry Weesjes

Jason, Heidi, Eric, Lori Weesjes

Judi & Jeff Hanenburg

Katie, Janelle Hanenburg

Victor & Ena Weverink

Matthew, James, Adam, Kathryn

Weverink

Open House will be held, the Lord will-

ing, on Saturday, June 17 from 10 a.m.-

12 noon in the Fellowship Hall of the

Ayimer CRC on the corner of South

Street and Caverly Road.

Best wishes only!

Home address: 44 Willow Dr., Ayimer

ON N5H 3R4



Congratulations to John and Grace Wilms on their 65th anniversary.

Andijk Lindsay
the Neth. Ont.
1935 May 23 2000

Happy 65th wedding anniversary to

JOHN and GRACE WILMS**(nee VRIEND)**

Wedding text: "I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will fill it."

(Psalm 81:10)

We give thanks to our heavenly Father for giving Mom and Dad 65 years together and pray that God will continue to bless and uphold them in the coming years.

"Praise God from whom all blessings flow..."

With love, your family:

Jim & Grace Wilms

Neil & John DeBoer

Anna & Tymen VanHalderen

Winnie & John VanderBorch

William & Lena Wilms

John & Rijna Wilms

Richard & Cora Wilms

and 31 grandchildren, 22 great-grand-

children.

Congratulations can be sent to:

John & Grace Wilms, 364 Angeline St.

N., Lindsay ON K9V 4R1

Teachers

LONDON, Ont.: London Parental Christian School (LPCS) invites applications for a part-time (90%) Grade 8 teacher for a maternity leave. LPCS is an established, interdenominational school situated in the city of London. If you are interested in joining a dedicated Christian staff and a supportive Christian school community, please forward your resume with philosophy of education to:

Mr. James Bekkers, Principal
London Parental Christian School
202 Clarke Road
London ON N5W 5E4

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a week.
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NOTO
COMPTON

Classifieds

Teachers

ABBOTSFORD, B.C.:

Abbotsford Christian School is accepting applications from teachers for possible openings at its Secondary campus beginning in the 2000/01 school year. Applicants must support the mission of the school in word and deed and have BC certification or qualify for it. ACS is an interdenominational parent school serving 1200 students at three campuses.

Details:

Secondary Campus: (Grades 8-12)
See us at

Three possible full-time positions in combinations for the following areas: **French, Business Education, Social Studies, Home Economics, Career & Personal Planning (CAPP), English, Woodworking.**

Contact:

Dwight L. Moodie, Principal
35011 Old Clayburn Road
Abbotsford BC V2S 7L7
phone: 604-850-5342
e-mail:
acssec@uniserve.com

London District Christian Secondary School, LONDON, Ont.

Effective date of vacancy: August 1, 2000. Due to an increase in enrolment, London District Christian Secondary School invites applications for a **Science/Math position**, a position involving a combination of courses, and a **part-time drama position** (approximately 60%). The ideal drama applicant will have experience in professional and/or amateur theatre. Candidates with future aspirations for a role in student services or administration (vice-principal) are encouraged to apply. Please send a letter of application, a resume with a list of references, a transcript, and a statement of faith to:

Henry Kooy, Principal
London District Christian
Secondary School
24 Braesyde Ave., London ON
N5W 1V3
Phone: 519-455-4360;
Fax: 519-455-4364
e-mail: office@ldcss.on.ca

SASKATOON, Sask.:

Saskatoon Christian School is a K-9, interdenominational, independent school associated with the Saskatoon Public School Division. We anticipate an opening at the **Grade 2-3 level** for the 2000-01 school year. The successful applicant must be a committed Christian and able to articulate the biblical worldview and incorporate it into the curriculum. Inquiries may be made to: **Mr. Wes Vanstone, Principal**; phone: 306-343-1494.

WYOMING, Ont.:

John Knox Christian School has an opening for a teacher in the **Grades 6/7** class. Please send resume and philosophy of education to:

Mrs. Margaret Noorloos,
Education Committee,
RR 1, Wyoming, ON N0N 1T0
Phone: 519-542-8614
Fax: 519-542-8614

Job Opportunities



CENTENNIAL CHRISTIAN SCHOOL
TERRACE, B. C.
TEACHING POSITIONS OPEN

Centennial Christian School invites applications from committed, Christian educators to fill openings for the 2000/2001 school year in the following areas:

Intermediate: Grade 7
High School: Grade 8

Humanities focus (Bible, English, Socials)
Grades 9-10 English, Socials
Senior High - English, Math, Physics,
Computer

These positions may also involve teaching duties in other areas.

Centennial Christian School is an inter-denominational school and presently offers Christian education to approximately 240 students in Kindergarten - Grade 10. Grade 11 is being added in September 2000, and Grade 12 in September 2001. This has created new openings as stated above. Please contact the principal or vice principal for further details and send letter of application, resume and other information to:

Centennial Christian School
Frank Voogd - Principal
Curtis Tuininga - Vice Principal
3608 Sparks Street
Terrace, B.C.
V8G 2V6
Phone: (250) 635-6173
Fax: (250) 635-9385



DUNCAN
CHRISTIAN
SCHOOL

Duncan Christian School Association operates a Christian interdenominational day school from K-12 with 320 students. We invite applications for the following positions:

ELEMENTARY:

One vacancy in intermediate. The qualifying applicant should be eligible for B.C. certification.

One vacancy in **SECONDARY**. The qualifying applicant should have strength in some of the following: **Guidance, English, Bible and PE.**

Please send resume to:

Mrs. J. M. Spysma
5781 Chesterfield Street, Duncan BC V9L 3M1
Phone (250) 746-5341 Fax (250) 746-3615

NEW YOUTH DIRECTOR POSITION AVAILABLE

The First CRC of Chilliwack, on the eastern side of the scenic Fraser Valley in B.C., is in immediate need of a person to help educate and inspire our youth. We're looking for an active and spiritually mature person with the gifts, skills and desire to lead us in our children's and youth ministries. The successful applicant will have the desire to motivate and teach/lead an energetic group of youth that are eager to discover and use their spiritual gifts.

For a full Position Description or more information, please call us at 604-792-2517, fax us at 604-792-2538, or e-mail us at firstcrc@uniserve.com. Application may be sent:

Re: Search Committee
9800 McNaught Rd
Chilliwack BC V2P 6G2

REDEEMER CHRISTIAN HIGH SCHOOL

in Nepean (right next to Ottawa), Ontario is inviting applications in the Social Sciences/English and in the Mathematics/Computer areas for the 2000-01 academic year. If you are interested in teaching in a small, dynamic, visionary school in a beautiful building located in a very interesting city please send your letter of application and resume, including references to:

The Principal
Redeemer Christian High School
82 Colonnade Road North
Nepean, ON K2E 7L2
phone: 613-723-9262
e-mail: principal@rchs.on.ca

Teachers with the Ontario Teaching Certificate and the Ontario Christian School Teachers Certificate will be given preference in hiring. A living relationship with Jesus Christ, a love for your subject area and a passion for students is essential.

DORDT COLLEGE



Director of Public Relations and
Marketing Communication

Dordt College is seeking a public relations and marketing communications professional to direct the college's public relations program and to develop and oversee an integrated, institution-wide marketing program. Reporting to the Vice President for College Advancement, this person will be responsible for media relations, advertising, promotional publications, and marketing communication. In summary, this person will be expected to lead efforts at coordinating an effective campus-wide effort to present a strategically effective image and voice that will gain increased support for the college's mission.

Candidates should possess excellent oral and written communication skills, interpersonal skills which enhance team work, and be proficient in research and planning. A graduate degree and experience in public relations is desired but not required.

Qualified candidates with a personal commitment to a Reformed, biblical faith and the mission of Dordt College should forward a letter of application and resume to Susan Droog, Director of Human Resources. A review of all applications will begin on May 22, and continue until the position is filled.

Dordt College
498 Fourth Ave NE
Sioux Center, IA 51250
Phone 712-722-6017
Fax 712-722-1198
sdroog@dordt.edu

Dordt College encourages applications from women, minorities and persons with disabilities.

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Classifieds

Miscellaneous

URGENT! The Ministry to Seafarers (Seafarers Centre) in Montreal is in need of volunteers for the summer months. Please contact Karin at 514-844-1476 or 514-935-4458, fax 514-844-1472 or e-mail: seafarer@colba.net

MEADOW VALLEY HOUSE
Seniors Residence, Dundas, Ont.
24-hour assisted daily living care, meals, laundry service provided. English and Dutch spoken. For more info call 905-627-1108.

THANK YOU

Thank you to each one who has been praying for me since our November 1, 1999 issue. I have now recovered and am back at work full-time.

Marsha Emke
Accounts Manager
CHRISTIAN COURIER

the Netherlands

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Job Opportunities

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We are a well established, medium sized greenhouse operation in the Niagara area, producing seasonal potted plants and some cut flowers. We have an immediate opening for a greenhouse grower.

This opening provides an excellent opportunity for an experienced and mature applicant. Qualifications include a minimum of three years experience in a similar production environment and a proven track record. There is a house available for the qualified applicant.

For more information or an interview contact:
Brian van Staaldin at 905-643-2002
e-mail: brian@staaldin-floral.com

WANTED: PASTOR OF YOUTH MINISTRIES

HELP! HELP! (Acts 16:9b) Come over to Brighton and help us!

We have 196 reasons why we need you! Would you like to become part of a team ministry? We are a vibrant, enthusiastic and growing congregation. We also offer many community opportunities. The potential is enormous. If you are interested in coming to Brighton and helping us, please send your resume to:

Linda Jeronimus — Chairperson of the Youth Pastor Search
Team of Brighton Fellowship CRC, Brighton, Ontario.
Address: Box 984, Brighton ON K0K 1H0
E-mail: youthpastor@joshua.org
or check our church web page at: joshua.org/brightoncrc
Deadline for application is May 31, 2000

HORTICULTURAL SALES

Ambitious wholesale nursery in the Niagara region has an opening for a sales position in the Mid-West U.S.A. Position requires calling on Garden Centres providing them with a complete selection of nursery stock. We provide a strong, brand name program, along with a very extensive and colorful promotional program. Person must be able to develop existing accounts and establish new accounts and have a strong desire to succeed. Strong communication skills, ability to work as a team, and sales experience is necessary. Overnight travel is involved. We provide excellent remuneration, incentives, and benefits. Please send resume with references and salary history with complete confidence to:

John Langendoen
1000 Balfour St.
Fenwick ON L0S 1C0

PASTOR OF YOUTH MINISTRY

First Christian Reformed, a large, established church seeking to be a missioning community is looking for a full-time youth pastor to join our growing multi-staff ministry. This spiritually mature person will have biblical training, gifts of teaching and a demonstrated ability to engage in a relational-style of ministry with youth and their parents. This person will recruit, lead and equip volunteers engaged in our ministry with youth Grade 8 and older. For information about First CR and this position direct your request to:

phone: 604-530-5959 e-mail: hdejong@uniserve.com
First Christian Reformed Church
20525 - 72nd Ave.,

Miscellaneous



Arie Hoogerbrugge
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2 x 61 keys, 32 pedalboard, no bench | NEW a lot
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fax: 780-475-5372
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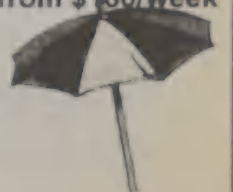
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Classifieds

Anniversaries



"Praise the Lord. Give thanks to the Lord, for he is good:
His love endures forever." (Psalm 106:1)

Congratulations to

RALPH and ANNA DEJONG (nee JONGSMA),
who celebrated their 60th wedding anniversary on May 26, 2000.

Oudega, Sm., Neth. 1940 May 26 2000 Williamsburg, Ont.

With thanksgiving to our heavenly Father, we wish to announce the 60th anniversary of our parents, grandparents and great-grandparents.

We congratulate you, Mom and Dad. We pray that God will continue to make you a blessing for each other as you have been for us.

With love from your children, grandchildren and great-grandchildren:

Japke and Ralph Tibben - Brinston, Ont.

Andy & Julie (friend) (Kassondra, Austin)

Mike & Stephanie

Mark

Anne and Dean Keyes - South Mountain, Ont.

Kurtis, Ryan, Kristen

Tina and Bill DeJong - Williamsburg, Ont.

Jodi & Bob, Billy

Home address: 12041 County Rd 18, RR 3, Williamsburg ON K0C 2H0
phone: 613-535-2143



Congratulations to Popke & Jantje Veenbaas on their 50th anniversary

Oosterwolde, Fr. Abbotsford
the Neth. B.C.
1950 2000

On May 30, our parents, Mom and Dad,
Pake and Beppe

POPKE and JANTJE VEENBAAS
(nee HAISMA)

will celebrate their 50th wedding anniversary. When they vowed themselves to each other in the presence of God fifty years ago, and shortly thereafter left the country of their birth for a new land, they had no idea what life would bring. But they did know that God would be faithful and in all these years He has gone before them.

Together they choose Romans 8:28 to remind them of God's promise.

As children, we are thankful to God for their faithfulness to each other as well as to God. Through lean years and in times of plenty, through joys and sorrows, God has used them to serve family, church, school and community and thereby serve Him. Happy anniversary! May God continue to bless and keep you in His care for many years to come.

George & Pam Veenbaas - Matsqui, B.C.

Mike & Kyla, Lisa, Brenda
Sid & Winny Veenbaas - Matsqui, B.C.

Justin, Jenna, Matthew
Jane & Peter Flore - Abbotsford, B.C.

Ryan, Derek, Chris
Ray & Marian Veenbaas - Surrey, B.C.

Joshua
Grace & Len Van Harten - London, Ont.

Rachel, Heather, Emily, Jonah
Fred Veenbaas - Abbotsford, B.C.

Jacqui, Mark
They would love to hear from you by card, phone or visit!

Best wishes only, please.
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EXECUTIVE ASSISTANT Diaconal Ministries in Eastern Canada

Diaconal Ministries in Eastern Canada has an opening for a temporary full-time Executive Assistant in the Burlington office of the Christian Reformed Church in North America. This position is for an initial period of 6-9 months, effective August 1, with the possibility of becoming a regular full-time position. The successful candidate will possess the following abilities:

- Strong interpersonal skills
- Ability and experience in event planning
- Communication skills, written and verbal
- Computer skills and desk top publishing (preferred)

If you have a passion for diaconal ministries and would like to assist in shaping a vital, positive ministry with the deacons of the Christian Reformed Church, send resume and letter of application to:

Ben Vandezande
c/o Diaconal Ministries
3475 Mainway Drive
PO Box 5070 STN LCD 1
Burlington ON L7R 3Y8

For more information contact Ben at 905-937-4603
or e-mail: dmec@compuserve.com

Boreal forest mystery solved for teachers

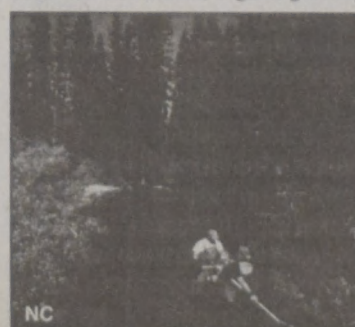
(NC)—Finding the time and resources to produce stimulating scientific learning experiences for students is a constant challenge for today's teachers. An on-line guidebook produced by the Lake Abitibi Model Forest may prove helpful.

"Mysteries of the Boreal Forest" is designed to help students appreciate and understand the complex set of relationships that exists between and among individuals, industry, communities and forests. It contains 74 projects that encourage students to answer questions through the application of proper scientific methods of study, a list of additional references, a good glossary



and many handsome drawings. The guidebook focuses on the concept of sustainable forest management and provides teachers with ideas and leading questions to guide students in exploring topics. Although written with the Ontario education curriculum in mind, "Mysteries of the Boreal Forest" can be used profitably by teachers from coast to coast. It can be downloaded from the Lake Abitibi Model Forest's web site at www.lamf.net/showcase.htm.

The Lake Abitibi Model Forest is one of a network of eleven Model Forests across Canada designed to generate new ideas and innovative on-the-ground tools for sustainable forestry. Canada's Model Forest Program, initiated and supported by the Canadian Forest Service, is the world's largest sustainable forest management program. For more information about Canada's network of Model Forests, and how it is working to keep Canada's environment and economy healthy, visit www.modelforest.net on the Internet.



NC

- News Canada

Job Opportunities

Teachers

TECHNICAL ARTIST required job opening in Burlington, Ont. Successful candidate should have artistic background and be familiar with building elevations and cross sections. He will be familiar with Windows 95/98 and have a good working knowledge of Corel 8 and a desire/interest in learning the electrical sign business. Serious applicants only, please.

Forward resume to:

Frank Berger
853 Brock Road
Dundas ON L9H 5E4

LETHBRIDGE, Alta.:
Immanuel Christian High School is accepting applications for:

* Senior High Math/Science Computer Position

* Junior High Grade 7/8

Please direct inquiries and resumes to:

H.P. Visscher, Principal

802 - 6 Avenue North

Lethbridge AB T1H 0S1

phone: 403-328-4783

fax: 403-327-6333

e-mail: hpvissch@telusplanet.net

300 sow farrow to finish **swine operation**, located in southwestern Ontario, is interested in employing a **herdsperson**. Housing and transportation are supplied. Close to church and school. Phone 519-683-6068.

A spring allergy tip

(NC) — The same Fisherman's Friend medicated lozenges many Canadians rely on for relief for winter colds also work to combat the nasal congestion symptoms of spring and summer allergies. Try them!

RUTHVEN, Ont.:
For 2000/2001, Emmanuel Christian Academy needs qualified Christian intermediate, junior, primary and special education teachers who are in a position to share their gifts freely while receiving limited remuneration. Full or part time. Please send resume to:

Mrs. Nicolai, Principal

Emmanuel Christian Academy

294 Country Rd 34 East

RR 2

Ruthven On N0P 2G0

phone: 519-839-4874

fax: 519-839-4875

Events/Classifieds

U bent uitgenodigd voor de 30ste
HOLLANDSE DAG in YORK, Ont.

op Donderdag, 1 juni, 2000
10 uur v.m.

U kunt genieten van samenzang,
voordrachten en luim.

Voor lunch wordt gezorgd.

Jack Gouws geeft de

meditatie over

"De Reformed

Churches in

Zuid Afrika."



After 37 years of faithful service in education

LUKE JANSSEN

is retiring.

Join us for a

RETIREMENT CELEBRATION

Saturday, June 17, 2000

6 p.m.

Laurentian Hills Christian School

11 Laurentian Dr., Kitchener ON N2E 1C1

Tickets \$10/person

RSVP by JUNE 1st

Cheque payable to LHCS

Call LHCS 519-576-6700

Job Opportunities

ADMINISTRATIVE ASSISTANT

The Christian Reformed Church in North America (Burlington Office) currently has a full-time opening for an Administrative Assistant to provide administrative support in the Communications and Resource Development area of the Christian Reformed World Relief Committee (CRWRC). Responsibilities include organizing, distributing and tracking publication materials, assisting in the research and writing of development proposals, and maintaining the contacts database.

College diploma or equivalent experience is required along with demonstrated competency in Office 97, Word, Excel, Access and Outlook. Strong interpersonal, oral and written communication skills are essential.

A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by **June 16, 2000**, to:

Director of Personnel

Christian Reformed Church in North America

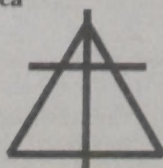
PO Box 5070

STN LCD 1

Burlington ON L7R 3Y8

Fax: 905-336-8344

e-mail: colemann@crcna.org



Knox Christian School in Bowmanville, Ontario
is pleased to announce an open house/program
in honour of

NELLIE SCHIEVINK

We are very thankful to God for the 21 years that
Nellie Schievink has faithfully served our community
through her work in our school.

Please join us in person at our school

Saturday, June 10, 2000

Open House: 2-3 p.m.

Program: 3-4 p.m.

For more information, please call the school at 905-623-5871.

WHERE DID THE LAST 50 YEARS GO?

This is a question the committee organizing the 50th Anniversary is asking. What has happened to the hundreds of people that have passed through the membership roster of the **First Christian Reformed Church of Lethbridge in Southern Alberta?**

Our Story - HIS Story

On the 11th and 12th of November in the year of our Lord 2000 the First CRC of Lethbridge is inviting these folks to come home and help celebrate 50 years of God's grace in our church. The committee would dearly love to hear from you and ask that you contact the steering committee for details concerning our upcoming celebration.

Please reply to:

Anne Bosma

Phone: 403-328-9985 Fax: 403-329-8236

E-mail: bosma@telusplanet.net or mail to:

2718 - 7 Ave. N., Lethbridge, AB T1H 0Z5

What on earth is a 'model' forest?

(NC)—A model forest is a place where 'new and improved' sustainable forest management practices are developed and tested. Each of Canada's 11 model forests is run by a not-for-profit organization. Except for staff, everyone involved donates time and expertise to the forest. Many provide financial support. Canada's network of model forests was made possible through Canada's Model Forest Program, which was initiated and is supported by the Canadian Forest Service and is the world's largest sustainable forest management program.

The model forest program uses the word 'model' in much the same way it is used to describe a 'model' student or citizen. It isn't a wildlife sanctuary or a protected park, as you might think. It's more of a working land base, viable and productive, that can be seen by others as a model way of achieving sustainable forests.

At the heart of each model forest is a group of partners, all of whom hold differing perspectives on the social, economic and environmental aspects of their forest. The true model is the process through which different partners — logging companies, Aboriginal communities, maple syrup producers, woodlot owners, parks environmentalists, researchers, all levels of government, recreational enthusiasts, community association members, hunters, trappers — work together to develop effective sustainable forest management tools that all participants find acceptable.

While Canada's model forests work independently to come up with local solutions to sustainable forest management challenges, as part of a network, they constantly share new ideas and innovations. Each model forest encompasses a working scale land base where the participants have a

direct interest and influence over the uses in the forest. However, the rights of participating landowners and land managers are not superseded by the model forest.

The model forest provides a unique forum where these partners can gain a greater understanding of conflicting views, share their knowledge, and combine their expertise and resources to develop innovative, region-specific approaches to sustainable forest management. The goal of this grass roots approach is to find solutions that work, earn local support, and can be duplicated elsewhere.

Many successful sustainable management practices that were spawned in Canada's Model Forest Program have been adopted by countries from around the globe. This Canadian concept serves not only as a method of developing innovative forest management tools, it also serves as a model for the rest of the world to do the same. For more information on Canada's Model Forest Program visit www.modelforest.net on the Internet.

- News Canada

CANADA'S
forests

FOREST FACTS

Importance of forests to Canada's economy

- Forests contributed \$18.2 billion to the Canadian economy in 1998.
- Canada is the largest forest products exporter: 19% of the world's trade
- In 1998, forests were a major contributor to Canada's export performance:

Exports (billion)	\$39.7
Softwood lumber	32%
Wood pulp	18%
Newsprint	17%
Balance of trade (billion)	\$31.7

Initiated and supported by the Canadian Forest Service, Canada's Model Forest Program (www.modelforest.net) represents the largest initiative in the world designed specifically to maintain and enhance the long-term health of forest eco-systems while providing ecological, economic and social opportunities for the benefit of current and future generations. The Canadian Forest Service is an active partner and the primary founder in each of the 11 model forests it has established across Canada under this program.

- News Canada

SUMMER EMPLOYMENT OPPORTUNITY

Waterdown based industrial contractor requires personnel for industrial installations. Some experience in the areas of welding, fabrication, mechanical assembly, sheet metal work and process piping would be a definite asset. Some travel may be required throughout Ontario and the U.S. Fair wage rate available for the right individual.

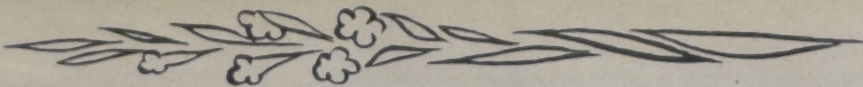
Fax resume to Nyman Bros. Ltd. 905-689-0997.

Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- June 1** Hollandse Dag, 10 a.m., **York**, Ont. Speaker: Jack Gouws. (See display ad in this issue) (#)
- June 4** Festive Worship Service, Calvin CRC, **Dundas**, Ont. 9:30 a.m. - Celebration of 35th Anniversary of Rev. Hans Uittenbosch in the Ministry to Seafarers. (See display ad in May 1 issue.) (#)
- June 10** "Spring Into Summer" Singles social event, 8 p.m.-12 a.m., St. Christophers Anglican Church, 662 Guelph Line, **Burlington**, Ont., \$15, call Sandra at 905-648-2216. (#)
- June 10** Open House/Program for Nellie Schievink at Knox Christian School in **Bowmanville**, Ont. (See display ad in this issue.) (#)
- June 14** Hollandse Dag at **Moorefield** Community Centre, Ont., 10 a.m. Speaker: Rev. John Verhoog. (#)
- June 14** Hollandse Dag, 10 a.m., First CRC, **Kingston**, Ont. Speaker: Rev. Carl D. Tuyl. Topic: Humor en Wijsheid in Ouderdom. For info, call 613-546-5615. (#)
- June 16** Retirement Open House for Treena Sybersma at 7 p.m. at **Georgetown** District Christian School. For more information, call 905-877-4221. (See display ad May 15 issue.) (#)
- June 16** Retirement reception for Mel Elzinga at Smithville Covenant Christian School, **Smithville**, Ont. (See display ad in issue.) (#)
- June 17** Retirement Celebration for Luke Janssen, Laurentian Hills Christian School, **Kitchener**, Ont. RSVP by June 1 to 519-576-6700. (See display ad May 29 issue.) (#)
- June 17** Calvin Christian School, **Hamilton**, Ont., 10:30 a.m., Ground breaking ceremony for new school building at 547 W. 5th St. Call 905-388-2645 for more information. (#)
- June 17** Annual Grunneger Picnic, **Rockwood**, Ont. at Grand River Conservation Authority from 10 a.m. For information, call 519-235-0719. (#)
- June 17-18** 50th Anniversary Celebration at **Drayton** CRC, Ont. For more info, call Alice at 519-638-3902. (See display ad May 15 issue) (#)
- June 20-23** Dealing with Difficult People training event at UW, **Waterloo**, Ont. See Display ad Apr. 17 issue. (#)
- July 14-15** Conference on Worship & Church Music, Redeemer College, **Ancaster**, Ont. Registration deadline by June 16. For more info, call Deb Polman at 905-648-2131. (#)



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905-388-2645

June 11, 2000

The council of

Bethel Christian Reformed Church

Listowel, Ontario

with thanks to God announces

the 50th anniversary

of the ordination of its Minister to Seniors,

Rev. Dick C. Los

Pastor Los previously served

the congregations of Georgetown,

Grimsby, Jarvis, Peterborough,

Covenant Woodstock, and Kemptville, Ontario.

We also congratulate

Pastor Dick and Alice Los

on their 50th wedding anniversary.

In case of questions, contact John Hofstee
phone 519-291-1013 or
e-mail: jhofstee@micro-man.com

You are cordially invited to attend a

RETIREMENT RECEPTION FOR

MEL ELZINGA

Administrator and Teacher in Christian Education
for 34 years

on Friday, June 16, 2000, at

SMITHVILLE COVENANT CHRISTIAN SCHOOL
6470 Regional Rd 14, Smithville, Ont.

Open House: 7 p.m. - 8:30 p.m.

Program: 8:30 p.m.

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News

Clash of symbols between Jewish groups



Chosen People Ministries' stylized menorah logo.

Alan Doerksen

TORONTO — A Jewish group and a Christian group which does outreach work among Jews are clashing over the use of a symbol: the *menorah*, a seven-branch candle holder used in Jewish temple services both now and in biblical times.

Chosen People Ministries (CPM) is an international Christian organization, consisting mostly of converted Jews, that focuses on evangelizing Jews. For decades, CPM has used a stylized version of a menorah as its logo. In December 1997, CPM applied to the Canadian Intellectual Property Office for Official Mark status for the logo and received approval last November.

But the Canadian Jewish Congress (CJC) objects to CPM having Official Mark status for the menorah. In January, CJC launched an application to the Federal Court of Canada challenging CPM's entitlement to such status.

"What we object to in terms of CPM is that they specifically and exclusively target Jews for conversion to Christianity," explains Manuel Prutschi, the CJC's national director of community relations. "As part of their strategy, they appropriate Jewish symbols, to pass them off as Jewish. For that reason, they have been using the menorah as a symbol. We object to that."

Making a comparison, Prutschi

says, "The equivalent for us would be if a Jewish group, created to target Christians for conversion to Judaism, attempted to get hold of the cross for official purposes."

CJC does not use the menorah as a symbol, says Prutschi, "but thousands of Jewish organizations do, including the state of Israel.... We wonder why CPM felt a need to trademark that symbol."

One symbol CJC uses is "a Star of David contained in a bagel," he explains. "We have never trademarked that symbol."

CJC has had no meetings with CPM to discuss this issue, but lawyers from both groups have been in touch, says Prutschi.

CJC describes itself, on its website, as "the democratically-elected representative organization of Canada's Jewish community [which] is recognized as its voice at home and abroad."

Menorah part of Christian Scriptures

Lawrence Rich, Canadian director of CPM (Canada), explains that his group wants to protect the use of "a particular version" of the menorah. "It has nothing to do with the menorah itself." CPM wants to protect its logo from imitation by other groups. "We have been using for decades the seven-branch menorah," he notes.

Rich acknowledges "There is a difference of view between we, who are Messianic Jews, and they [CJC], who are non-Messianic Jews." He contends that CPM members' right to practice their faith "is really on trial."

CPM has had other conflicts before with CJC, says Rich. In December 1998, CPM ran evangelistic advertisements stating that it is OK to be Jewish and believe in Jesus as the Messiah. CJC objected to those ads.

Rich objects to Prutschi's



COURTESY MANUEL PRUTSCHI

Manuel Prutschi, the Canadian Jewish Congress's national director of community relations.

comparison of the cross and the menorah. "The difference is the menorah has been a historic symbol for all Jews," he contends. "We consider ourselves as continuing Jewish people. The menorah is part of the entire Bible, and part of the Christian scriptures."

Recently, CPM sent a letter to CJC to clarify its viewpoint, but got "a negative response" in the form of a legal challenge, explains Rich.

The court case will continue into June, and Rich is not sure how soon a verdict will be announced.

Meanwhile, Rich says that CPM has also been pursuing trademark status of its logo — which is different from official mark status

— with a different branch of the federal government.

CPM has already applied for and received trademark protection for its logo in six countries, including the U.S. and Israel.

CJC has opposed CPM's official mark application since it was first made in 1997, and also opposes CPM's trademark application, reports the *Globe and Mail*.

A recent CPM press release states, "The original menorah that we have used as a model for our stylized logo design stood in the Jewish Tabernacle and Temple and provided light for the priestly activities. God gave our people specific instructions on its design and appearance in Exodus 25. It is a fitting symbol of our belief that Jesus is the Jewish Messiah. Jesus himself said, 'I am the light of the world, whoever follows me will never walk in darkness, but will have the light of life' (John 8:12)."

According to CPM, CJC opposes its use of the menorah because CJC believes that Jews who believe in Jesus are no longer Jews. CPM responds, in a press release, "Although we understand their position, we strongly defend our right to proclaim that Jews who choose to believe that Jesus is the promised Messiah of Israel are still Jews.... We are proud to be Jewish and, at the same time, we publicly identify with Jesus."

Pakistan to revise blasphemy law

PAKISTAN (Religion Today) — Pakistan has promised to revise a law that has been used to keep Christians in fear. Gen. Pervez Musharraf, who came to power in a coup in October, pledged to change the anti-blasphemy law, part of the Islamic Sharia code, which carries a death sentence, Ecumenical News International said. Muslims using little evidence have falsely accused Christians of blaspheming the prophet Mohammed, but the law is so broadly defined that a mere complaint is often enough for a conviction.

Several Christians have been sentenced to death. Higher courts have overturned the verdicts, but fundamentalists have murdered Christians before their cases reached the courts, ENI said. A high court judge who overturned a conviction has also been murdered; in 1998 the Catholic archbishop of Faisalabad publicly committed suicide to protest the law.

In the future, blasphemy cases will undergo a preliminary investigation to ensure their validity, Musharraf said in a public address

last week. Government leaders also pledged to change voting laws to allow minorities more representation, and to return Christian ownership of schools taken over by the government in 1971 when it nationalized the schools.

"There is a change in attitude toward Christians," Church of Pakistan leader Azad Marshall said. "We hope the government will fulfill the assurances it has made." Pakistan's 140 million people are 95 per cent Muslim; the rest are Christian, Hindu, and Buddhist.

News Digest

Another diet of worms

OTTAWA — A Toronto man's invention of glow-in-the-dark green earthworms for fish bait has sent the highly competitive bait industry into a feeding frenzy.

Andy's Bait International sold several million of the green night-crawlers in the lucrative U.S. bait market, company owner Paul Giannaris, of Toronto told Southam News.

Giannaris calls his invention the Nitroworm, and last year applied for patents to protect the chemical "concoction" he uses to turn ordinary earthworms into fluorescent animals fish can see at least nine metres below the surface. He refuses to disclose his secret ingredients, which the worms digest to transform their color.

While appreciated by fishermen, Giannaris has been criticized by Esther Klein, Ottawa-based spokesperson for the Animal Defence League of Canada. She says the fishing industry should ban all live bait. Changing the color of worms is "further contempt for the creature," Klein contends.

But Giannaris argues that his concoction is non-toxic, and worms "love this stuff. They can't get enough of it."

Bell tolls for a priest

L'AQUILA, Italy (EP) — An Italian court fined Palo Piccoli, a parish priest \$200 recently for disturbing the peace. Piccoli angered residents of L'Aquila, a town in the mountains of central Italy, after he rigged an electronic amplifier to the parish bell tower.

Police have confiscated the church bells and amplifier until further notice. Local Italian media say Piccoli called those who complained about his bells "communists."

Grand Rabbits

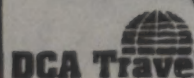
TORONTO — Outdoor animal sculptures are becoming the rage in major cities. This summer, downtown Toronto will have 200 moose sculptures installed on its street corners, reports Knight-Ridder. Several American cities are also imitating the idea, which Chicago borrowed last year from Switzerland.

In New York, there will be 500 brightly-painted cows in high-traffic areas. And the zoo in Grand Rapids, Mich., will display 35 four-foot-tall rabbits: grand rabbits in Grand Rapids.

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